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Attempts to propagate the gospel among the Indians in New-England and parts adjacent.

(Contin. from Vol. II. p. 451.)

NUMBER IV.

SECTION II.

Of the missionary labors of Thomas Mayhew, Esq. among the Indians on Martha's Vineyard, and of his Grandson, Rev. John Mayhew, associated with him for a few years before his death.

JUSTICE MAYHEW's pious zeal in the cause of Christianity—The impression made upon the mind of a Powow, as well as upon some other Indians, by his wife, and serious conversation—The means he used to carry on the evangelic work among the natives—The number of professing Indians on Martha's Vineyard, and Nantucket, near the close of his life, or within a few years after his death—The temporary assistance he received from Mr. John Cotton, afterwards minister of Plymouth—The gathering of a church at the Vineyard and ordination of two Indian ministers in 1670—The introduction of Rev. John Mayhew, son of Rev. Thomas Mayhew, as a preacher among the Indians by their earnest desire—Death, and character of Thomas Mayhew, Esq.—The care and diligence of Mr. John Mayhew in the Missionary service—The measures he pursued to guard the people of his charge against some erroneous opinions, which they were in danger of embracing, and which some had actually entertained—The pains he took in *private*, as well as in *public* to promote knowledge, and true religion among the Indians—His death and character.

FIRST, of the Missionary services of Thomas Mayhew, Esq. &c. Tho this pious gentleman was deeply affected with the loss of such an excellent son so warmly engaged in the service of his divine Saviour; yet this affliction, heavy, and painful as it was to the parental heart, did not so affect, and relax his mind, as to prevent him from a *vigorous* prosecution of the same blessed work so happily begun, and thus far successfully pursued.

In this dark, and melancholy

hour, the bereaved father looks on the more diſconſolate and bereaved natives; & with the moſt tender pity, he conſiders what he ſhould do.

He ſees no probability of obtaining a ſtipend ſufficient to ſupport an Engliſh miniſter in the ſervice of the Indians: And he has little, or no hopes of finding any of the ſpirit of his deceaſed ſon, to bear the burden, attending ſo toilſome a work: He conſidered, that it was highly probable, that not many could be found, who would be *able*, or *willing* to purſue the work, as his excellent ſon had done, who had ſpent his ſtrength, and yet rejoiced in the midſt of thoſe many aches, pains, and diſtempers contracted by his often lodging on their hard matts, in their expoſed wigwams, and enduring wet and cold in faith of God's accepting, and proſpering him in that painful work, to which he could ſee no earthly advantage, that might rationally move, or encourage him: And when he looked on the Indians, he could not bear to think, that the work ſo happily begun, and ſo far advanced by his ſon, ſhould now expire with him.*

Under given circumſtances, he viewed himſelf as called upon in Providence to water what his ſon had planted; and to carry on the plantation to as great an extent, as he ſhould be enabled. He was of opinion, that extraordinary occaſions warranted extraordinary meaſures; and therefore ſoon came to a reſolution to do what he could himſelf.

His heart was in the work, and he roſe ſuperior to all diſcouragements. He did not conſider his age as a bar to the toilſome labor of a miſſionary, tho' at his ſon's death he was in his ſeventieth year. Love to Jeſus, and to ſouls purchaſed by his blood, incited him to do all that he was able, even to ſpend and be ſpent in the pious, and benevolent work.

He had indeed ſome ſpecial advantages, which facilitated, in ſome meaſure, his miſſionary ſervices. He had learned ſo much of the language of the natives, as was needful to underſtand, and diſcourſe with them: And upon his undertaking to inſtruct them publicly, he took pains to acquire a more accurate knowledge of it. This alſo was of ſpecial benefit, that as a magiſtrate, and a neighbor, he was in high eſteem among them. They generally admired, revered, and loved him for his wiſdom, integrity, impartial juſtice, and philanthropy. They heard his words with attention: And tho' what he ſaid, in ſome caſes, might be contrary to the notions they had heretofore entertained; yet they would not immediately reject his ſentiments, but weighed them in their minds, and conſidered them without that prejudice, which would have ariſen againſt the ſame things, if propoſed by many others.

Before the particulars of this Mr. Mayhew's miſſionary ſervices be related, it may be very proper to obſerve, that prior to his ſon's deceaſe, and even from the beginning of his miſſion, he did much, in various ways, to encourage him and to promote the great and good work, which, with ſuch pious zeal, and aſſiduity he was purſuing.

Notice has already been taken, of his wiſe and prudent meaſures to prevent the Indians from imbibing prejudices againſt the Engliſh, and their religion, and to remove any, which they had taken in.

* Mat. Mayhew's Triumph's of Grace—Indian Converts.

Particularly, he took pains with the ſachems to convince them, that ſhould they, and their people become chriſtians, they would not ſuffer any diminution of their dignity, or of any emoluments, which, as rulers, they could juſtly and equitably claim.

This good gentleman did alſo no little ſervice, while his ſon was living, by privately converſing with many of the Indians upon moral, and religious ſubjects. As ſoon, as he had acquired a tolerable acquaintance with their language, his pious diſpoſition, and great pity for that miſerable people, led him to improve this advantage, in taking all proper occaſions to tell them of their deplorable ſtate, and to point them to the way of deliverance: His words were ſo wiſe and weighty, and expreſſed with ſo much concern and ſerioufneſs, as, by the bleſſing of God, made ſuch deep impreſſions on many, that they could never loſe. Among the reſt, the forementioned famous Powow Tequanonim was a memorable inſtance, who was taken off from his unlawful trade, and became a Chriſtian in 1650: He declared, that his converſion was chiefly owing to ſome things, which he had heard from this Mr. Mayhew, who took occaſion to diſcourſe with him about true happineſs, and the way to it, which this Indian ſaid, he could never forget.*

Thus this pious gentleman was a fellow-helper to the truth with his amiable ſon; and did much to promote his ſucceſs among theſe poor heathens.

Upon the decaſe of his ſon, he ſoon enters upon his miſſionary labors. An holy zeal for the glory of God, and a compaſſionate charity to the ſouls of this bereaved, and periſhing people, animate him in his endeavors to promote their ſpiritual good. He reſolves to do his utmoſt, both to preſerve this moſt important work, and to carry it on, tho' under many external difficulties, and diſcouragements.

He determines frequently to viſit, and encourage this poor people. He goes once every week to ſome of their plantations. At ſo advanced an age, he ſets himſelf, with diligence, to perfect himſelf in their difficult language: And *tho'* the chief *Engliſh* magiſtrate on the Iſland, does not diſdain to commence a preacher to the Indians.

He ordinarily preached to ſome of their aſſemblies one day every week, as long as he lived: And his heart was ſo exceedingly engaged in the ſervice, that he ſpared no pains, nor fatigues in it, tho' at ſo great an age. He ſometimes travelled on foot near 20 miles, through the woods, to preach and viſit, when there was no Engliſh houſe near, to lodge at in his abſence from home.

Nor does he content himſelf with the progreſs which his ſon

* Such inſtances afford much encouragement to Chriſtians, whether in public, or private ſtations in the church, to introduce religious diſcourſe in private converſation, as often as it can be done with propriety, and a proſpect of being heard with candor; eſpecially to take pains with thoſe, who have not the knowledge of God, and are eſtranged from him. Tho' preaching the word is the moſt uſual way, which God takes to bring men to the faith of the goſpel; yet ſometimes he is pleaſed to make uſe of other methods to promote the ſame important end. Sometimes a few pious and pertinent words, dropped in familiar, private converſation, make ſuch a favorable, and deep impreſſion, as is never effaced.

had happily made before him; but labors indefatigably to carry on the work to a much greater extent. And in a few years time, with the aſſiſtance of thoſe religious Indians, who taught on the Lord's day, he perſuaded the natives on the weſt end of the Iſland to receive the goſpel, who had been many years obſtinately reſolved againſt it, being influenced to oppoſe it by the neighboring Sachems on the ſhores of the continent. Indeed Mittark, their prince, embraced Chriſtianity about the year 1663; but his people being, on that account, diſaffected to him, he removed to the eaſt end of the Iſland: After he had continued there about three years he returned home, and ſet up a meeting among his own people, he himſelf diſpenſing the word to as many as would come to hear him; by which means, in connexion with the exertions of Mr. Mayhew, it pleaſed God to bring over all that people to the profeſſion of Chriſtianity. Mittark's return, and the beginning of his miniſtry ſeems to have been about the year 1666. His people appear to have been the laſt on the Iſland, who received the Chriſtian faith. During the miniſtry of this Mr. Mayhew, or within a few years after his deceaſe, the Indians on the Iſles of Martha's Vineyard, and Nantucket, might juſtly bear the name of Chriſtian, the number of their Adults, on both theſe Iſlands, being, upon careful computation, about three thouſand.*

About the year 1664, Mr. Mayhew was greatly relieved, and aſſiſted by Mr. John Cotton,† who came to the Vineyard, and preached to the Engliſh at the eaſt end of the Iſland; and having gained a conſiderable knowledge of the Indian language, he alſo preached to the natives for about two years. But in Nov. 1667, upon a repeated invitation, he removed to Plymouth, near fifty miles to the northward; and in June 1669, was ordained the paſtor of the church there.‡

However, Mr. Mayhew, far from being diſcouraged, goes on again, without any Engliſh Aſſiſtant in this laborious work. He earneſtly deſires, and endeavors to carry it to an higher degree. And now the natives being generally brought over to the Chriſtian faith, and a conſiderable number of them deſirous of being formed into a church by themſelves, that they might walk together in all the ordinances, & commands of Chriſt, this honored gentleman, with Mr. Cotton above-mentioned, who made a journey from Plymouth on purpoſe, being fully ſatisfied, that they had ſuitable qualifications, after mature advice, and conſideration concluded to give their aſſiſtance in the ſolemn tranſaction.

Mr. Mayhew being a perſon of ſuch eminent wiſdom, and piety, and full of inſtructive, and devout diſcourſes, the Indians were ſo edified, and pleaſed with his labors, that they deſired him, tho' now above eighty years of age, to accept the paſtoral charge over them: But he thought this would not ſo well conſiſt with the prime place he held in the civil government, wherein they alſo greatly wanted him; and therefore adviſed

* Mat. Mayhew's Triumphs of grace.

† He was ſon of the celebrated Mr. John Cotton, teacher of the firſt church in Boſton, and was graduated at Harvard College in the year 1657.

‡ Mat. Mayhew's triumphs of grace--Hiſtory of the church of Plymouth.

them to chooſe ſuch Indian paſtors, as he thought would do good ſervice among them; which they accordingly did, making choice of Hiacoomes, and John Tackanaſh for their miniſters.—According to the ancient diſtinction, the former was choſen paſtor, and the latter teacher.*

The day appointed being come, which was Auguſt 22, 1670, an Indian church was completely formed and organized, to the ſatisfaction of the Engliſh church, and other religious people on the iſland; who by advantage of many years acquaintance, obtained ſatisfactory proof of their qualifications.

At this ſolemnity the famous Mr. Eliot was preſent, and aſſiſting. Dr. Increaſe Mather, in his letter to profeſſor Leuſden of Utrecht, acquaints us, that when the people had faſted and prayed, Mr. Eliot of Roxbury, and Mr. John Cotton of Plymouth, laid their hands on the miniſters elect, and they were ſolemnly ordained.*

In a letter of Sept. 20, 1670, publiſhed the year after at London, in a tract entituled, "A brief narrative of the progreſs of the goſpel among the Indians in New-England," the author gives an account of the ſtate of the natives under the inſtruction of this Mr. Mayhew, "That (Mr. Eliot) paſſing over to the Vineyard, many were added to the church of that place, both men and women, and were all of them baptized, and their children alſo with them." (So, it ſeems, many of the Chriſtianized Indians were in the ſtate of catechumens till this time.) "And that the church was deſirous to have choſen Mr. Mayhew for their paſtor; but he waved it; conceiving, that in his preſent capacity, he has greater advantages to ſtand their friend, and do them

* A great part of the ancient churches of New-England, ſoon after the arrival of the main body of the ſettlers, were ſupplied with two miniſters each, who were diſtinguiſhed by the names of paſtors and teachers. And they were ſuppoſed to be in ſome reſpects, diſtinct officers in the church. It is thus expreſſed in Cambridge Platform, Chap. vi. Sec. 5. "The office of paſtor and teacher appears to be diſtinct. The *paſtor's ſpecial work* is to attend to *exhortation*; and therein to adminiſter a word of *wiſdom*: The *teacher* is to attend to a word of *doctrine*, and therein to adminiſter a word of *knowledge*; and either of them to adminiſter the ſeals of that covenant, unto the diſpenſation whereof they are alike called; as alſo to execute the cenſures, being but a kind of application of the word; the preaching of which, together with the application thereof, they are alike charged withal." The moderns, perhaps in general, view the terms as applicable to one church officer only, deſignated by two names, implying the duties of government and inſtruction. If any chooſe to conſider them, as diſtinct, they will yet allow, as nothing forbids, that one man may be inveſted with both offices.

* In Dr. Mather's Magnalia, B. III. p. 199, there is a chronological miſtake; alſo a ſimilar one in Mr. Neal who took his account from Dr. Mather; ſee his hiſtory of New-England, Vol. I. p. 269. They place the gathering of the church and ordination of the miniſters on the vineyard under the year 1666. Doubtleſs Dr. Mather knew what year theſe events took place. But either, thro' inadvertence, he made a miſtake in the manuſcript he ſent to London for publication; or the printer committed an error: For Mr. Matthew Mayhew, an inhabitant of the iſland, and arrived at adult years at the time of theſe tranſactions places them in the year 1670. So does Gov. Hutchinſon in an extract from Mr. Eliot's journal. Mr. Experience Mayhew does the ſame in his life of Hiacoomes. And ſo does Mr. Prince, celebrated for his accuracy in chronology. The ordination ſpeedily followed the gathering of the church.

good; to ſave them from the hands of ſuch as would bereave them of their lands, &c.—But they ſhould always have his counſel, inſtruction, and management in their Eccleſiaſtical affairs, as they hitherto had; that he would die in the ſervice of Chriſt; and that the praying Indians, both of the Vineyard and Nantucket depend on him, as the great inſtrument of God for their good."

The ſettlement of a church, with paſtors among them, does not produce an abatement of his miniſterial care, or pains for theſe aboriginal natives; but this honorable, and ancient gentleman proceeds in the laborious work.

A few years before his death, he experienced very great pleaſure, and much aſſiſtance, by the introduction of his grandſon, Mr. John Mayhew, into the goſpel ſervice among the Indians.

This gentleman was the youngeſt ſon of Rev. Thomas Mayhew deceaſed. He was born in the beginning of the year 1652. Having applied himſelf diligently to the ſtudy of divinity; and ſupporting an amiable character for piety and benevolence, as well as knowledge, about the year 1673, when he was but twenty-one years of age, he was firſt called to the miniſtry among the Engliſh, at a place called Tiſbury, near the middle of the iſland, where he preached to great acceptance, not only of the people under his care, but of very good judges, who accidentally heard him.

Underſtanding the Indian language well, even when he was a youth; and being arrived at the age abovementioned, the natives would not be contented, till he became a public teacher of them likewiſe: So earneſt and urgent were their deſires, that he could not withſtand their importunity, even tho' his much honored grandfather was a laborious, acceptable, and ſucceſsful preacher among them. He began his miſſionary labors ſoon after his paſtoral relation to the church in Tiſbury commenced; and continued in the work of the goſpel among them, till his death; laboring, in connection with his grand-father, to their mutual ſatisfaction, and indeed with great joy to the venerable old gentleman, who, when his grandſon was aſſociated with him, as a preacher to the Indians, was probably, at leaſt, 85 years of age.

Mr. Mayhew, ſen. proceeds in his *toilſome*, but, in one moſt important view, *pleaſant* work among the Indians, even to the ninety-third year of his age, and twenty-third of his Miniſtry. He departed this life in 1681, to the ſincere grief, both of the Engliſh and Indians.

Not long before his death, he had ſevere illneſs, which his relations thought would prove fatal: But he told them, "The time was not yet come, and he ſhould not die with that ſickneſs." He recovered, and again preached ſeveral times. After this, he told one of his deſcendents, "That the time of his departure was near at hand; but he earneſtly deſired that God would give him one opportunity more in public, to exhort the Engliſh of the town where he lived, whom he had been obliged, for ſome time to teach, for want of a regular, fixed miniſter. God granting his deſire, he taught them the following Lord's day; and then took an affectionate and ſolemn leave of them; and falling ill, the ſucceeding evening, he aſſured his friends, that his ſickneſs would

now be to death, and he was well contented with the proſpect before him, being full of days, and ſatisfied with life, &c. He gave many excellent counſels and exhortations to all about him. Like Moſes, he had a vigorous old age; his memory continued unuſually tenacious; and all his intellectual powers uncommonly good.

Juſtice Mayhew was a gentleman of ſtrong powers of mind, of an accurate knowledge of human nature, of diſtinguiſhed prudence, and of a commanding addreſs. The general tenor of his conduct thro' a life protracted to an uncommon length, diſcovered, as far as we learn, a lively and deep ſenſe of the infinite importance of Chriſtianity—that part of his life *eſpecially*, which was ſpent upon the Iſland.

As a magiſtrate he was juſt, and impartial. The Indians, tho' naturally a jealous people; yet after ſome acquaintance, had full confidence in the goodneſs and integrity of his heart; that he had no diſpoſition to injure them in their perſons, property, or liberty; but, on the contrary, was intent upon promoting their intereſt: They revered, and loved him as a father. In *ſome* things which he propoſed, tho' they might for the preſent, thwart their inclinations; yet they were willing to allow, that even in *them*, he aimed at their good: And after ſome time, were generally ſenſible, that he not only *intended* their benefit, but propoſed *wiſe meaſures to accompliſh* it. Before he entered upon his miſſionary career, he was very helpful to his ſon by his advice, by removing prejudices from the minds of the Indians, by his private converſation with them upon the ſubjects of religion and morality, and in other ways.

And when he commenced his miſſionary labors, which he viewed himſelf as ſpecially called in Providence to undertake, with what wiſdom, Chriſtian zeal, and ardor did he proſecute them? The toils and hardſhips attending the work, were no diſcouragements. Animated with a glowing love to his bleſſed Saviour, and with fervent affection to the poor natives, many of whom were periſhing for lack of viſion, he purſued the work with vigor at an age, which he might have pleaded as an excuſe for omitting to carry on ſuch extenſive, wearieſome, and hard ſervices. But God ſupported him under all; and long before his departure, gave him the unſpeakable ſatisfaction of ſeeing that his labor of love was crowned with great ſucceſs. His zeal in the bleſſed cauſe, continued unimpaired to the laſt; and with aged Polycarp, who ſuffered matyrdom at Smyrna, in the ſecond century, A. D. 167, could declare, "That tho' I have long ſerved Chriſt, I have always found him a good maſter, and therefore I cannot forſake him." He continued full of faith, conſolation, and holy joy to the laſt.

"The ſweet remembrance of the juſt
"Shall flouriſh, when he ſleeps in duſt."

Rev. John Mayhew, after the death of his pious grandfather, purſues the evangelic work among the Indians, with unwearied application. He taught alternately in all their aſſemblies every week, and aſſiſted them in their eccleſiaſtical affairs.

And having both the Engliſh and Indians under his care, his diligence was now to be doubled.—His

labor was much increaſed, by reaſon of certain erroneous opinions, which were likely to take root in the Iſland, unleſs proper meaſures were adopted to prevent. After they were ſown in ſome minds, and pains were taken to ſow them in others; he exerts himſelf, in all ſuitable ways, to prevent the evil from ſpreading; to check the growth of thoſe errors that were implanted, and, if poſſible, to eradicate them. Like a rational and candid Chriſtian, he attempts their extirpation by ſpiritual inſtruments. Being a perſon of ſuperior abilities, and acquaintance with the ſcriptures, he uſed to deſire ſuch as began to receive theſe principles, to produce their reaſons; and, thoſe, who wanted to be reſolved in their difficulties, to give him the advantage to reſolve them in public, that others alſo might receive light and ſatisfaction; whereby they came to be more clearly inſtructed, and more fully convinced and ſatisfied, than in the ordinary way of preaching, which yet always preceded the other. He had ſuch an excellent talent for the defence of the truth, againſt gainſayers, that they, who would have ſpread their errors, found themſelves ſo effectually oppoſed and baffled by the power of his knowledge and piety, and the ſtrength of his argumentative genius, that they could make no progreſs in their deſigns on the Iſland; and the churches and people, and in them their poſterity, were happily ſaved from the ſpreading of thoſe erroneous opinions, and the diſturbance and troubles they would have produced among them.*

He purſued a plan of inſtructing the Indians very ſimilar to that of his grandfather, and father. His cuſtom was to tarry ſome time with them, after the public exerciſes of prayer, pſalmody, and preaching were concluded; allowing them to put queſtions to *him* for their own inſtruction; and alſo trying their knowledge, by putting queſtions to *them*. This way of tarrying after ſermon, and anſwering queſtions was generally practiſed by the ancient miſſionaries, and found, by experience, a very profitable mode of inſtruction. The Indians would oftentimes aſk queſtions, which naturally occured to their minds from the ſubject of the ſermon they had juſt heard: Sometimes other queſtions, which had no relation to the diſcourſe which had juſt been delivered. The queſtions which the Indians ſometimes aſked, were of ſuch a nature, that no ſmall degree of theological and philoſophical knowledge was requiſite to reſolve them. The other method of aſking *them* queſtions might be very profitable, as it would put them upon more cloſe thinking; and the obſervations made by the miſſionaries upon their anſwers, might fix the truth more ſtrongly in their minds.

Mr. Mayhew was ſo well acquainted with their language, that he was able to diſcourſe freely with them upon any kind of ſubject; and to preach and pray in their tongue with the greateſt readineſs; which he muſt have found of ſingular advantage in the various inſtructions he gave them.

Like the great apoſtle of the Gentiles, he took ſpecial pains with them more *privately*; which, we doubt not, he found, by happy experience, eminently to ſub-

* Matthew Mayhew's Triumphs of Grace—Indian Converts,

ſerve the bleſſed cauſe he had undertaken.*

Mr. Mayhew conſtantly preached to the Engliſh at Tiſbury for the ſpace of 15 years to his death; and about as long once every week to one or other of the Indian aſſemblies on the Iſland.

And having finiſhed what God, in his Providence, ſaw meet to employ him in, he deceaſed on February 3, 1689, in the 37th year of his age, and 16th of his miniſtry. He ſurvived his grandfather about eight years. He left the Indians in a very orderly way of aſſembling on the Lord's day for public worſhip, in four, or five ſeveral places. Their congregations were ſupplied with well inſtructed teachers of their own nation, who uſually began with prayer, and after ſinging

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* This, without ſcruple, was a wiſe ſtep, whether the Indians, whom he called upon, and viſited, were converted to Chriſtianity, or not, and only willing to pay attention to the evidences of it. Suppoſe ſome of them to have been ſtill in a ſtate of heatheniſm, but yet poſſeſſed of ſo much candor, as to be willing to hear what might be ſaid in ſupport of Chriſtianity, great benefit might reſult from theſe private interviews. In this way, a miſſionary may engage the affections of thoſe he viſits; gaining this point may be of ſpecial benefit to the heathen.—Their prejudices may, in ſome degree, be ſoon removed—better attention may be given to goſpel truth, and the evidences, by which it is eſtabliſhed. In oral conferences in private, a miſſionary may oftentimes have a more favorable opportunity to explain the leading doctrines of religion more fully to the underſtanding of people, than in public diſcourſes; to anſwer objections, remove doubts, and prepare them to attend upon public exerciſes to better advantage.

And when heathens have *received* the Chriſtian faith, much good may reſult from ſuch private viſits; and it is a point of prudence to make them, when circumſtances allow, and they do not interfere with public ſervices, private ſtudies, and devotional exerciſes.

Every inſtrumental duty of religion has its particular benefits. 'Tho' faith comes by hearing, by the public diſpenſation of the divine word; yet private addreſſes are a good preparative for the reception of the goſpel preached by the ambaſſadors of Chriſt. In private interviews a miniſter may ſpeak more particularly, and adapt himſelf, with greater preciſion to the ſtate and condition of particular perſons, than he can do in his public diſcourſes. In this way he may become better acquainted with the ſpiritual ſtate of profeſſors, than in any other. He may know better what ſubjects may be moſt profitable to them in public. He may ſometimes have a favorable opportunity of convincing the erroneous—reproving offenders—removing the doubts of the ſcrupulous—animating the timorous—and repreſſing the confidence of overforward profeſſors.

Private, perſonal addreſſes, when managed with wiſdom, will ſometimes make a deeper impreſſion upon the mind, than public diſcourſes, tho' they may contain the ſame ſentiments, and be delivered with becoming animation.

Such private conferences ſometimes give a miniſter a fair opportunity of removing prejudices againſt himſelf; and of conciliating the minds of contending people to each other. Diſcreetly managed, they tend to cement friendſhip, and to render his public adminiſtrations more uſeful. They will give people a better opinion of him; that he is heartily engaged to promote their beſt intereſts: He may alſo, in this way, obtain a more extenſive acquaintance with human nature, which is of great moment, in every branch of his duty.

However, ſuch viſits, tho' uſeful, muſt have their limits, and not intrench upon other duties, whether public, or private.—Whether upon preaching, which is the prime duty of a miſſionary; or application to ſtudy, in the neglect of which he will be but poorly qualified to diſcharge the public, and private offices of his profeſſion. In the ſeveral duties of his ſtation, circumſtances muſt determine what *proportion of time* is to be allotted to each.

part of a pſalm, ſpake to the auditors from ſome portion of ſacred ſcripture. He alſo left an Indian church conſiſting of one hundred communicants, walking according to the rule of the ſcriptures.*

Rev. John Mayhew was a perſon of a clear judgment, great prudence, and of an excellent ſpirit: And the Indians very much reſorted to his houſe for advice and inſtruction, and alſo for relief in their wants: And as he was perſuaded that many of them were truly religious, he would ſometimes ſay, "That tho' he had but little reward from men (having but about five pounds a year for his labors among them, excepting the two laſt years) yet if he might be inſtrumental in ſaving any, he ſhould be fully ſatisfied, and think himſelf to be ſufficiently recompenſed." The whole of what was allowed him for his inceſſant labors both among the Indians and Engliſh, put together, would ſcarcely amount to ten pounds a year, except the two laſt years of his life. With juſtice he could adopt the words of the apoſtle, and addreſs the people of his charge, "I ſeek not yours, but you." After the honorable commiſſioners came to be acquainted with him, and the eminent ſervices he did, they ſettled upon him thirty pounds a year, the two laſt years of his life.

He walked in his houſe with a perfect heart, having his children and domeſtics in all ſubjection, they both loving and revering him; and being frequently and ſeriouſly inſtructed by him.

In his laſt ſickneſs, he expreſſed a deſire, if it were the Divine will, that he might live a while longer to have ſeen his children more ripened in age before he died; and to have done more ſervice for Chriſt on the earth: But with reſpect to his own ſtate before God, he enjoyed a great ſerenity of mind, having a lively apprehenſion of the mercy of God, thro' the merits of Chriſt: Far from being afraid to die, having hopes, thro' grace, of obtaining eternal life, by Jeſus Chriſt our Lord. He counſelled, exhorted, and encouraged his relatives, and others, who came to viſit him: And with reſpect to himſelf, among other things, ſaid, "He was perſuaded, that God would not place him with thoſe after his death, in whoſe company he could take no delight in his life time."

Thus expired this third ſucceſſive preacher to the Indians of this worthy family, after he had ſet another illuſtrious example of fervent zeal for the glory of God, a lively faith in the inviſible and eternal world, and a generous, great, and unremitting concern for the ſalvation of all about him.

It is needleſs to ſay, that the loſs of him in the meridian of life, and eſpecially ſo ſoon after his grandfather's deceaſe, was deeply regretted both by Engliſh and Indians.

If we meaſure life by a man's piety, benevolence, great activity, and eminent uſefulneſs, we may ſay, with ſtrict propriety, that Mr. Mayhew lived to an advanced period. The words of an ancient Jewiſh writer may be applied to him, with as much juſtice, as to moſt men of a ſimilar age; "Honorable age is not that, which ſtandeth in length of time; or that is meaſured by a number of years: But *wiſdom* is the grey hair unto man; and an *unſpotted life* is old age."

(To be continued.)

* Matthew Mayhew, and Indian Converts.

The work of God perfect.

(Contin. from Vol. II. p. 465.)

NUMBER III.

HAVING in my ſecond number attempted to trace the evidence of this great truth, *That none is good but one, God*, in the work of creation—in God's diſpenſation towards the angels—in his general plan of mercy towards fallen man and in one particular branch of this plan, the events of his common providence: I proceed to trace the evidence of the ſame truth,

2. In the objects of divine mercy. Theſe were ſinning men and not ſinning angels. Had the latter and not the former been the objects of divine mercy, the imperfect views of creatures might ſuggeſt the doubt whether God, in chooſing them, might not have had reſpect to their ſuperior greatneſs and excellence in their firſt formation. But he that calleth things that are not as though they were, ſaw fit, in the choice he made, to ſhow otherwiſe. Man was not choſen becauſe his ſin was venial, or becauſe he was leſs guilty than the ſinning angels; he deſerved condemnation as much as they. His election of God was an act of ſovereign goodneſs; ſtill there are good reaſons for all God's acts; he does not will and act becauſe he will; but he wills and acts as he does, rather than otherwiſe, becauſe it is fit. It would be preſumption to decide with confidence on all the reaſons of the divine conduct in any caſe; but in the caſe before us, it is apparent, that God has ordained, according to a known maxim of his kingdom, *That the firſt ſhall be laſt, and the laſt firſt*; and it ſeems reaſonable to ſuppoſe, that God in the diſpenſation of his grace, proceeds on this rule to the intent *that none may glory in his preſence*, and that the tranſcendant glory which God will beſtow on creatures the moſt worthleſs, guilty and forlorn, who are redeemed from amongſt men, might appear to be all of God. Thus as the old creation muſt have appeared more glorious and divine when contraſted with the chaos out of which it was formed; ſo the new creation, the end and perfection of all God's works, will appear more glorious and divine when contraſted with the ſhapeleſs and vile materials out of which it was formed, and will be more to the glory and praiſe of all his perfections. Again,

Though the election of grace is confined to men, yet it is a moſt ſolemn truth, that it does not embrace all men, ſome will be left to their own choſen way, and under the dominion of that carnal mind which is enmity againſt God, will chooſe the way to death. The difference in temper, character and ſtate between them and the ſaved, is wholly of God, who worketh all things after the counſel of his own will. It is not of him that willeth, nor of him that runneth, but of God that ſhoweth mercy. The ſaved are born of the Spirit, regeneration then is *the work* of the Spirit, known unto God are *all his works* from the foundation of the world; and if known then *decreed*. Where God has decreed to work, he has decreed to ſave, and where he has decreed not to work, he has decreed not to ſave. The heart of enmity cannot enjoy God or heaven; on the contrary, it is the forerunner and certain ſource of endleſs woe. No man can change his own heart, or act upon higher principles than he has. He cannot by an act of the will

control his affections, to make that appear beautiful, which he hates; or, to make that appear deformed, which he loves. The reaſon of loving or hating particular objects muſt be ſought for in the nature of the ſoul itſelf, and not in the exerciſes of the will. All men therefore lie at mercy; "By grace are ye ſaved through "*faith*, and *that*, not of your- "ſelves it is the gift of God." There is indubitable evidence then that eternal life to ſinners of the human race, is the free gift of God; it is infinite mercy. The ſaved have not whereof to glory, neither before God, nor man. Again,

A great proportion of thoſe whom God has choſen, from age to age, as the objects of mercy, have been from what are eſteemed the lower ranks of ſociety. Thus our Saviour in the days of his fleſh, while he paſſed by the court of Herod, and the palace of the high-prieſt, and thoſe, generally, who were of the Jewiſh Sanhedrim, or of the ſcribes, phariſees and doctors of the law, choſe the ſociety of perſons in obſcure life, conſorted with publicans and ſinners, and conferred his choiceſt bleſſings, more commonly, on the poor, the maimed, the halt and the blind. "He was anointed to "preach good tidings, unto the "meek, to bind up the broken "hearted, to proclaim liberty to "the captives, and the opening "the priſon to them that are "bound." God's purpoſe ſeems to have been in this to ſtain the pride of all human glory; and St. Paul is expreſs, "That God "hath choſen the fooliſh things "of the world to confound the "wiſe; and weak things of the "world to confound the things "that are mighty; and baſe things "of the world, and things that "are deſpiſed hath God choſen: "Yea, and things which are not, "to bring to nought things that "are; *that no fleſh ſhould glory in "his preſence.*" Once more,

The miſerable and forlorn circumſtances of the people or nations which God hath ſucceſſively choſen to be his peculiar people, at the time of manifeſting to them his ſpecial favor, evince the ſame truth. God firſt choſe the people of Iſrael to be a ſpecial, peculiar people unto himſelf, above all people that were upon the face of the earth. And he tells them that he did not ſet his love upon them, nor chooſe them, becauſe they were more in number than any people; for they were the *feweſt* of all people. But becauſe he loved them, and becauſe he would keep the oath, which he had ſworn unto their fathers. Their miſerable ſtate, when God caſt an eye of pity on them, is affectingly deſcribed by the prophet Ezekiel, under the figure of an expoſed infant, in theſe words. "Thus ſaith the Lord God unto "Jeruſalem, thy birth and thy "nativity is of the land of Ca- "naan: Thy father was an Am- "orite, and thy mother a Hittite. "And as for thy nativity in the "day thou waſt born, thy navel "was not cut, neither waſt thou "waſhed in water to ſupple thee, "thou waſt not ſalted at all, nor "ſwaddled at all. No eye pitied "thee, to do any of theſe unto "thee, to have compaſſion upon "thee; but thou was *caſt out* in "the open field to the loathing of "thy perſon; in the day that "thou waſt born. And when I "paſſed by thee, and ſaw thee "polluted in thine own blood, "I ſaid unto thee, when thou "waſt in thy blood, live; yea, I

" ſaid unto thee, when thou " waſt in thy blood, live." The ſtrength of the tender mercies of God toward them is exhibited to the beſt advantage by their continued provocations, their perfidy, and baſe ingratitude, after God had brought them into the moſt honorable relation to himſelf. So, when the Jews were broken off from the family and church of God through unbelief, and the Gentiles were adopted into it, their circumſtances were equally wretched. Sufficient time had elapſed, ſince the calling of the Jews, to ſhow, that thoſe nations, left to themſelves, would never return to God; but, on the contrary, while they, at leaſt ſome of them, rapidly advanced in philoſophy and the arts, would increaſe in all manner of wickedneſs, and in bruti ſh ignorance of the one true God; and that their ſtate, without divine aid, was utterly hopeleſs. That ſuch was their true ſtate may be ſeen in the 1 chap. of St. Paul's Epiſtle to the Romans, where their character is deſcribed at large. Theſe nations are deſcribed in the 54 Chap. of Iſaiah under the image of a barren woman, who had been repudiated in her youth, and had lived in a deſolate, afflicted and comfortleſs ſtate, but at laſt was received into favor and addreſſed with theſe healing and comfortable words: " Sing, O, barren, thou that " didſt not bear, break forth in- " to ſinging thou that didſt not " travail with child; for more " are the children of the deſolate, " than the children of the married " wife, ſaith the Lord. For thy " maker is thy huſband, the Lord " of hoſts is his name. For the " Lord hath called thee as *a wo-* " *man forſaken and grieved in ſpir-* " *it*, and as a wife of youth, when " thou waſt refuſed, ſaith thy " God. For a ſmall moment have " I forſaken thee; but with great " mercies will I gather thee. In " a little wrath I hid my face " from thee, for a moment, but " with everlaſting loving-kindneſs " will I have mercy on thee, ſaith " the Lord thy Redeemer. *O* " *thou afflicted, toſſed with tempeſt* " *and not comforted!* Behold I will " lay thy ſtones with fair colors, " and thy foundations with ſap- " phires." So the whole houſe of Iſrael are now, and have been for ages in a deſperate ſtate, viſibly rejected of God, but are preſerved as a monument of wrath, and as a ſign and a wonder to all nations; their caſe is ſo hopeleſs, that they are compared to a valley of dry bones; yet at the time appointed they ſhall be revived, they ſhall become one nation in the land, upon the mountains of Iſrael, and ſhall dwell therein forever, and David ſhall be their prince, and God's ſanctuary ſhall be in the midſt of them for evermore. Thus God. as St. Paul teſtifies, hath concluded Jew and Gentile in unbelief *that he might have mercy upon all.* Or, that their calling and adoption ſucceſſively into God's family might be ſeen to be wholly from God, and an expreſſion of mere mercy.

3d. In the diſcipline which divine wiſdom has choſen to train up his people for the heavenly inheritance. What is particularly referred to, as pertinent to the argument in hand, is the oppoſition which, purſuant to the divine diſpoſal, has ever been made to the people of God, by the powers of earth and of hell and by the remaining corruptions, or body of ſin, within them. This will be conſidered, briefly, in reſpect to the church of God in general, and in

reſpect to individual believers, together with ſome things which relate to their preſervation, ſupport and deliverance. The ſerpent having ſeduced our firſt parents into rebellion againſt God, in the ſentence which God pronounced againſt him, he ſays, "I will put "enmity, between thee and the "woman, and between thy ſeed "and her ſeed, it ſhall bruiſe thy "head, and thou ſhalt bruiſe his "heel." Every period of time ſince bears witneſs to the truth of this prediction. It is unneceſſary to mention particulars; to do juſtice to this ſubject would be the ſame as to write a hiſtory of the church from the beginning. It is more to the purpoſe to obſerve, that the oppoſition has always been ſo great, that nothing could control or ſubdue it but the power of God himſelf. It was the arm of the Lord which ſaved the church of the old world, and deſtroyed its enemies, when the earth was filled with violence. It was the arm of the Lord that cut Rahab and wounded the dragon. It was the arm of the Lord that dried up the ſea, the waters of the great deep, that made the depths of the ſea, a way for the ranſomed to paſs over. But the arm of the Lord is not made bare in view of the nations in *miraculous* works only; it is ſo, in the concurrence of *ordinary* events, which, under the divine direction, work together for the preſervation of the church in times of the moſt imminent danger; or for its enlargement in times of diſtreſs. It is viſible in raiſing up Cyrus and Artaxarxes, heathen princes, to reſtore and build Jeruſalem as well as in the deſtruction of Pharaoh and his hoſt in the red ſea. It is ſeen in the advancement of Eſther and Mordecai in the court of Perſia, in the unreſt of Ahaſuerus, which produced the ſearch of the records, in the ſudden reverſe which cauſed Haman the Jews, enemy to be hanged upon the gallows which he had prepared for Mordecai, and in the conſequent complete deliverance of the Jews from utter deſtruction, as well as in cauſing the ſun to ſtand ſtill in Gibeon, and the moon in the valley of Ajalon. It appears in the deſtruction of Jeruſalem by the Romans, after that bloody city had killed the prince of life, and had become the moſt dangerous enemy and perſecutor of the Chriſtian church —in the elevation of Conſtantine to the imperial throne, at a period when perſecution appears to have almoſt finiſhed its bloody work, in the extirpation of the Chriſtian name—in the various events which gradually revealed the man of ſin until he had exalted himſelf above all that is called God, or that is worſhipped, and had become the dragon's moſt complete repreſentative,—in thoſe which have hitherto preſerved the true church during his reign, and in thoſe which have, by various ſteps, humbled this its laſt and greateſt enemy; as well as in the deſtruction of Siſera and his hoſt by the hand of Deborah and Barak—of the Midianites by the hand of Gideon—of the Ethiopians by the hand of Aſa—of the children of Ammon, Moab, and mount Seir, by the hands of each other—or of the hundred and four-ſcore and five thouſand Aſſyrians by the hand of the angel of the Lord.

Indeed the ſtate of things from the beginning has been ſuch as divine wiſdom ſaw beſt calculated to diſplay, in the fulleſt manner, the enmity of the ſeed of the ſerpent to the ſeed of the woman, to lead the people of God to ſee that all

good is from him, to truſt with unſhaken confidence in his power and grace, and to render the final victory of the promiſed ſeed, in bruiſing the ſerpent's head, moſt complete and glorious. Theſe and ſimilar ends God has attained by the exiſting ſtate of things in every age, in raiſing up and putting down ſucceſſively the Egyptian, Aſſyrian, Perſian, Grecian, Roman, and other great monarchies of the earth, and in giving them dominion and great authority, while the church and people of God have been for the moſt part, as to human ſupport, feeble and defenceleſs, and ſubject to that dominion—in the reign of Antichriſt, and preſervation of the church, notwithſtanding he has been drunken with the blood of the ſaints, and with the blood of the martyrs of Jeſus; and the ſame ends will be attained by the preſent ſtate of the nations, particularly of the Jews, and of thoſe Gentile nations who have not yet received the Goſpel, and by the great apoſtacy which is, at the preſent day, prevailing among thoſe nations, which have long enjoyed and long abuſed the goſpel; as well as by that glorious and final deliverance of the church which ſhall take place, when the ſaints ſhall poſſeſs the kingdom.

Though the great events referred to in the laſt particular relate to the church as a community, and are calculated to form a perfect ſociety, yet they do this by forming the character of individuals, which ſhall compoſe that ſociety. Their perfection conſiſts in being filled with the knowledge and love of God and in the full enjoyment of him. Every agent is known by his works; and God, the firſt, the greateſt and the beſt, is known by his. The difficulty is, God is an infinite agent, and of courſe his works are infinite, and beyond the comprehenſion of finite minds. None by ſearching can find out God, none can find out the Almighty unto perfection. Still, enough may be known, as explained by himſelf, to fit us to bear a part in that ſociety which, as a whole, and in all its parts, will be of perfect beauty. And as no event can take place, but will, rightly underſtood, directly diſcover the heart of God; ſo no doubt, the holy inhabitants of Heaven will be eternally employed in ſearching the works of God with ever-growing delight and improvement. But I proceed to what is directly in view to conſider the evidence ariſing from the oppoſition which good men experience in their Chriſtian courſe from Satan and their own remaining corruptions, of the great truth, *That there is none good but one that is God.*

It is eaſy with God, by an inſtantaneous act, completely to ſanctify the ſoul of the greateſt ſinner, and to fit it for Heaven; and doubtleſs he ſometimes does this; but generally, ſanctification is, at firſt, but in part; and is gradually progreſſive in thoſe who are its happy ſubjects. The being of ſin, in the heart of ſuch as are born of God, is viewed by them as it really is in itſelf, the greateſt of all evils; but ſtill, it is the occaſion of great good to them. It is ſeen by them more diſtinctly, as abominable and hateful when in actual exerciſe, as it were brandiſhing its forked tongue, than it could be in recollection only, as having once exiſted; ſuch a view of it, as is exhibited by a clear perception of God's perfect law, will excite in them fervent prayer for deliverance; it will humble

and empty them, and bring them to the foot of God; it will evince, their ill-desert, their utter insufficiency for any thing that is good, and their absolute dependence on God for the being and exercise of a principle of spiritual life. It will illustrate the long-suffering and patience of God towards them, the stability of his promises, and perpetuity of his covenant, in keeping them, through faith unto salvation, and also the nature, strength and glory of divine love, triumphing over all their baseness and ingratitude; it will cause them to cry, with the Apostle Paul, in his own case. "O wretched-"ed man that I am, who shall "deliver me from the body of this "death?" It will wean them from the world; it will reconcile them to dying, as the only means of complete deliverance; and, while they are in the body, it will cause them to groan earnestly, not that they would be unclothed, but clothed upon, that mortality might be swallowed up of life. Indwelling sin, will through the force of sudden temptation, too often break forth, and become visible to the eye of man, as it always is to the omniscient eye of God; this will not fail to occasion in them the most poignant distress and shame; will expose them to the insults of the adversary of souls; and will involve them in darkness, doubts and fears, like Jonah when "he cried from the belly of hell "by reason of his affliction." God is no respecter of persons, and sin in his own children is as odious to him, as it is in others; and indeed more so, as more aggravated; but there is good reason to believe that it will, whether indwelling or out-breaking, ultimately issue in their spiritual good. They are secured from final apostacy by the covenant of grace. Though they fall, they shall not be *utterly* cast down, for the Lord upholdeth them with his hand. Neither height nor *depth* shall be able to separate them from the love of God. David's sin was always before him; he remembered it, many years after its commission, when he fled from Absalom; and when, on directing Zadoc to carry back the ark of God into the city, he made the following reflection: "If I shall find "favor in the eyes of the Lord, "he will bring me again, and "show me both it, and his habita-"tion; but if he thus say, I have "no delight in thee; behold here "am I, let him do to me, what "seemeth good unto him." And he had it in view, in his answer to Abishai desiring liberty to take off the head of Shimei for cursing the King, when he came to Bahurim, in these words; "So "let him curse, because the Lord "hath said unto him curse David; "let him alone, and let him curse, "for the Lord hath bidden him." He was in consequence of it more penitent, more humble, more patient, more submissive to the will of God, more sensible of his dependence on God, and he loved God the more, because more was forgiven him. The fall and recovery of David happened for an ensample, and they are written for our admonition, on whom the ends of the world are come; they serve to guard Christians in all after ages from presumptuous sin, on the one hand; and on the other, from despair; and the penitential psalms, which David wrote on the occasion, and which lead us up to the fountain of sin in the heart, have greatly enriched the canon of scripture; and they have been the language, in

which deep penitence has expreſſed itſelf, in every period of the Chriſtian church. Time was, when Peter could confidently ſay to Chriſt, "Though *all men* deny thee, *yet will not I.*" But after his fall, we hear no more of this vain confidence. When the riſen Saviour demands of him, "Lov-"eſt thou me *more than theſe?*" He modeſtly anſwers. "Thou knoweſt that *I love thee,*" without drawing others, to their diſadvantage, into compariſon with himſelf.

Chriſtians have to fight not only againſt fleſh and blood, but againſt principalities and powers; and, as they advance in the Chriſtian courſe, they are more and more ſenſible that they are utterly unable to contend with the powers of darkneſs in their own ſtrength, that they can maintain the combat and gain the victory only by taking to themſelves the whole armour of God, and that Satan ſubmits to no power, but to that of the great captain of their ſalvation.

Add to this, God is pleaſed, as a ſovereign, to afford, or to withdraw his comforting preſence, as the peculiar ſtate of his people requires; when he favors them with the light of his countenance they rejoice, and when he withholds it, they languiſh and mourn; and ſaints, in all ages, have, at times, complained of the hidings of God's face. Having had ſome diſcoveries of the divine glory, the full viſion and fruition of God is their ſupreme deſire, and the withholding of it their greateſt grief. Thus, in particular circumſtances, it is the language of Job: "Be-"hold, I go forward, but he is "not there; and, backward, but "I cannot perceive him; on the "left hand, where he doth work, "but I cannot behold him; he "hideth himſelf on the right "hand, that I cannot ſee him. "O that I knew where I might "find him!" And of David: "Why ſtandeſt thou afar off, O "Lord, why hideſt thou thyſelf, "in times of trouble?" Of the church: "Wherefore hideſt thou "thy face and forgetteſt our af-"fliction and our oppreſſion?" I "ſought him, whom my ſoul "loveth, I ſought him, but I "found him not." And of our bleſſed Saviour, when expiring on the croſs: "My God, my God, "why haſt thou forſaken me?" The act of God, in withdrawing himſelf, does not neceſſarily imply ſin in the ſubject, for Chriſt, who experienced this withdrawment, knew no ſin. In relation to him, however, it was both retributive and diſciplinary; retributive, as it was no ſmall part of the penalty of God's law which he ſuffered, in expiating our ſins; diſciplinary, as he learned obedience by the things which he ſuffered; but, in relation to the ſaints, it ſeems to be diſciplinary only, and no part of the penalty of the law. It is deſigned for the advancement of their beſt good; it teaches them effectually their abſolute dependence on God, for all their ſpiritual enjoyments, and the worth of the divine preſence; it prepares them for lively exerciſes of gratitude and joy, on its return, and fits them for the work of eternal praiſe, when faith ſhall be ſwallowed up in viſion.

OMICRON.

(To be continued.)

Nymphas to Sofipater.

(Contin. from Vol. II. p. 453.)

LETTER III.

IS there not ſomething ſurpriſing and awfully affecting in

the conduct of profeſſors of the preſent day, with reſpect to the ſalvation of others ? Is not the language of Cain the very language of many, Am I my brother's keeper ? Is it not truly wonderful, that we feel ſuch a cold indifference about their eternal ſalvation ; and in fact do ſo little to pluck them as brands out of the burning, and prevent their utter ruin ? When we turn our attention to them as being formed rational creatures, furniſhed with noble and immortal powers, in their nature adapted to pleaſe and glorify their God and Saviour and to promote their own and the higheſt preſent and eternal good of his moral kingdom, the worth of the ſoul riſes beyond the loftieſt conceptions of Angels. Creatures formed with ſuch powers, furniſhed for the nobleſt ſervice and for enjoying the higheſt kind of bleſſedneſs, are of ſome real worth, even on ſuppoſition their exiſtence would terminate with this momentary life. Of what incomparable worth muſt they then be, if after as many millions of ages have rolled away, as there are ſands on the ſea ſhore or drops of water in the ocean, their eternity is but beginning ? How can it appear to us a matter of ſuch indifference whether creatures of ſuch incomparable worth, be ſaved or loſt forever ? For there is no other alternative. If they are not ſaved, they will certainly be loſt. Is it poſſible, looking on any individual in the circle of our acquaintance, if we can think it a matter of little importance whether he be uſeful and happy even through life ? Much rather, it would ſeem impoſſible that we can feel a cold indifference whether he ſhould be uſeful and happy forever and ever. How wonderful is our lukewarmneſs in this grand buſineſs ! How aſtoniſhing is it that we do ſo little and are ſo little engaged ! Our aſtoniſhment in view of our feelings and conduct, with reſpect to the ſalvation of our fellow ſinners muſt riſe much higher, when we conſider what infinite love has done to ſave man. God the father has given and ſet forth his dear and well beloved Son, to be a propitiation, that whoſoever believeth in him ſhould not periſh but have eternal life. With reference to this the ſon of God has become incarnate, fulfilled all righteouſneſs, and humbled himſelf and become obedient to death, the painful ignominious death of the croſs. With reſpect to this, the holy ſpirit exerts his almighty energy in convincing of ſin, righteouſneſs and judgment, and in ſhewing Chriſt to them and if unwilling, making them willing to renounce the world, to forſake all and follow Chriſt. With reſpect to this, prophets, apoſtles, evangeliſts, paſtors and teachers have been given, and the *Golden Candleſticks* have been ſet up in the world, and divine ordinances have been inſtituted. With reſpect to this, angels are ever on the wing. Can we think for a moment on what the father of mercies has done and of his unſpeakable gift ? Can we read the memoirs of the incarnation, the obedience and ſufferings, life and death of the adorable ſon of God, how he agonized in the garden and poured out his ſoul in tears and blood, on the accurſed tree, and not feel amazement in view of our failings and conduct, that we are ſo languid, ſo very lukewarm in our endeavors to ſave ſouls from eternal death, and hide the multitudes of their

ſins? Truly I am a wonder to myſelf, that I am ſo loſt to all feeling and tender concern for my fellow ſinners, who are ruſhing on in a mad career into the devouring flames and am diſpoſed to do ſo little. May we not bluſh and hide our heads for ſhame, that we ſo little reſemble the father of mercies; that we are ſo exceedingly unlike him whom we call our Lord and maſter, who came from the boſom of delights to that very croſs to ſave ſinners, and is now high enthroned and veſted with univerſal dominion that he might deliver poor ſinners from ſin, death and hell and raiſe them to the heights of bleſſedneſs in heavenly places?

Yea, ſhame may cover us that we fall ſo far behind the apoſtles and the firſt churches, in the zeal we employ in this momentous buſineſs.—They breathed the very ſpirit of their divine maſter and cloſely followed him in their painful labors and travels for the ſalvation of ſinners. What ardor of ſoul did the great apoſtle Paul breathe? How glorioufly did he exert himſelf? Nothing ſeemed to him too much to do and ſuffer in this all-important buſineſs. In tranſacting this he was undiſmayed in the view of the moſt threatening danger. In proſecuting this, he was willing to ſpend and be ſpent—yea to ſpill the laſt drop of his blood. Nothing was ſufficient to damp his ardor, or divert the current of his endeavors. His very ſoul was all love to ſinners, and he was indefatigable in his labors for their ſalvation. His fellow laborers and the firſt churches of the ſaints breathed the ſame lovely ſpirit and followed him as he followed Chriſt, and nobly exerted themſelves in the ſame glorious buſineſs. The grand things the ſacred three have done and are doing in the proſecution of this work, the intereſt which the inhabitants of heaven take in the ſalvation of ſinners, for "there is joy in heaven over one ſinner that repenteth," and the zeal of the Apoſtles and the firſt Chriſtians, upbraid our ſtupor, and call upon us to engage in this buſineſs according to its importance. If we ſaw ſinners ſurrounded in the flames of their houſes, ſhould we not fly to their relief and do every thing which could be done? And ſhould we not much rather exert ourſelves to ſave them from everlaſting burnings? Their danger is great and preſſing, the world, the fleſh and the devil, are combined to effect their deſtruction. And alas! The poor creatures, are in general, in a death-like ſleep, fearleſs of danger. What a great and bleſſed thing would it be, if we, thro' the Lord's grace might be inſtrumental, in ſaving even one of our fellow ſinners from miſery?

Let us put on Chriſt, and imbibe large meaſures of his ſpirit and follow him, let us imitate the example he has left us, of the kindeſt, tendereſt love to ſouls; let us keep him in view and like him let us be ready to make any ſacrifice in ſuch a cauſe, and be ready to do and ſuffer as we have ability and opportunity, for the ſalvation of ſouls, and finally may we ſhine in that kingdom of our father, among thoſe who win ſouls and turn many to righteouſneſs. Yours, &c.

On the moral imperfection of Chriſtians.

IT is a clear caſe, that Chriſtians are morally imperfect, and that, while in this life, they

have much remaining ſin. This moral imperfection of Chriſtians muſt conſiſt, either in the *inconſtancy* of their holy exerciſes—*in diſtinct exerciſes of a different and oppoſite nature at the ſame time*—or, *in moral imperfection in their holy exerciſes themſelves*. We can conceive of no other, than one of theſe ways, wherein Chriſtians can fail of moral perfection. If it be in the *firſt*, it is to be ſuppoſed that the holy affections they exerciſe are *perfectly holy*, but interrupted by affections, which are wholly and totally ſinful. If it be in *this* that the moral imperfection of Chriſtians conſiſts, the following conſequences muſt be admitted, viz.

1. That growth in grace, excepting ſuch improvement as will be in Chriſtians after they arrive to a ſtate of perfection never again to be interrupted by ſin, conſiſts in the nearer approach to *conſtancy* of holy exerciſes. That it is the duty of Chriſtians to grow in grace—that they are frequently exhorted to it, in the word of God—and, that they in fact do, will not be denied. This growth in grace muſt imply a nearer approach to freedom from ſin. But as their *holy exerciſes* are already free from ſin, the exhortation can be complied with *only* by their being leſs frequently interrupted by ſuch as are ſinful. And if the Chriſtian's growth in grace imply a leſs frequent interruption of holy affections, nothing appears to forbid the expectation of an uninterrupted ſucceſſion of perfectly holy exerciſes, in Chriſtians, for days, months, and even years. And whenever this ſhall be the caſe, the Chriſtian arrives to all that ſinleſs perfection the greateſt enthuſiaſts ever imagine attainable in the preſent ſtate, and may truly ſay, "I have no ſin." But the apoſtle ſays, 1 John, i. 8. If we 'ſay that we have no ſin, we de-'ceive ourſelves, and the truth is 'not in us."

2. If Chriſtians are perfectly holy in this life, excepting that, at times, their holineſs is interrupted by ſome ſinful affection, it is not readily diſcerned why they may not, alſo, be perfectly free from erroneous opinion. As all neceſſary truth is clearly and perfectly revealed, in the holy ſcriptures; and, the revelation altogether adapted to the natural capacities of men, it may not be admitted that an unprejudiced mind will ever miſunderſtand or pervert divine truth: But on the other hand, as our Savior ſays, Matt. vi. 22. "If thine eye be ſingle, thy "whole body ſhall be full of light." On the ſame ground he ſaid again, John vii. 17. "If any "man will do his, (God's) will, "he ſhall know of the doctrine, "whether it be of God, or wheth-"er I ſpeak of myſelf." The apoſtle ſays, alſo, 1 Cor. xiii. 7. that "love believeth all things." We might, therefore, rationally expect perfect harmony in ſentiment, among Chriſtians; as, alſo, perfect brotherly love.—Should it be ſaid, that this perfect harmony in ſentiment, and perfect brotherly love, are prevented by ſinful affections, which, at times, intervene; it may be replied, this would not prevent perfect harmony of ſentiment and affection during the period, however long, of the ſucceſſion of holy affections. But when thoſe exerciſes, or that train of exerciſes take place, which, by ſuppoſition, are totally ſinful, how widely Chriſtians may differ, in ſentiment, is utterly uncertain: As, alſo, whether any erroneous

belief whatever, be inconſiſtent with the ſubject's being a child of God—But this much is certain, they would be totally deſtitute of brotherly love; and would be juſt as the ſcriptures deſcribe wicked men, *hateful and hating each other.*

3. If the holy affections of Chriſtians are perfect, and entirely free from ſin, no good reaſon, it is conceived, can be given, why any one, who is born of God, ſhould be without the *full aſſurance of hope.* Perfect love to God and to our fellow-men is ſo entirely diſtinct, in its nature, from any thing ever found in the natural heart, and ſo totally oppoſite to it, that it cannot be miſtaken. We may as well ſuppoſe, that a perſon inſtantaneouſly reſtored from perfect blindneſs, to full and clear viſion, ſhould feel uncertain whether he ſee the ſun; as, that one reſtored from perfect moral blindneſs, to perfect ſpiritual light, ſhould feel uncertain whether, or not, he beheld the glory of God. Yet the apoſtle repreſents the full aſſurance of hope to be the fruit of diligent application to duty. Heb. vi. 11. And the *aſſurance* of our calling and election is ſpoken of, 1 Pet. i. 10. as the effect of diligence. Theſe paſſages imply, that the aſſurance of hope, and of our calling and election, does not accompany the firſt gracious exerciſes, which take place in the heart of one, who is born of God; but that it is the fruit, only of a ſucceſſion, and an increaſing ſtrength and purity of holy affections.

4. That the exerciſes of the Chriſtian's affections ſhould be *at any time* wholly and totally ſinful, is a ſuppoſition, which does not accord with what the apoſtle aſſerts of him, who is born of God, viz. that *his ſeed remaineth in him,* 1 John, iii. 9. Peter, alſo, ſpeaks of Chriſtians, as being born, not of corruptible, but of incorruptible ſeed, by the word of God, which liveth and abideth forever. 1 Pet. i. 23. This ſeed muſt be the ſpirit of God, or holy love in the heart. And if it *remain* in him who is born of God, ſo that he cannot ſin, it muſt be that he is never without it—never wholly deſtitute of it, after it is implanted in him.—If he be ever wholly without it, and ſin with the whole heart, as wicked men do, how can it with truth and juſtice be ſaid, that *God's ſeed remains* in him, and that he cannot ſin.

5. To ſuppoſe the moral imperfection of Chriſtians to conſiſt in the *inconſtancy* of their holy exerciſes, ſeems not conſiſtent with the repreſentation the ſcriptures give of the ſtruggle and warfare, which Chriſtians have within themſelves. The apoſtle ſpeaks of fleſhly luſts warring againſt the ſoul, 1 Pet. ii. 11. And Paul, ſpeaking of Chriſtians, ſays, Gal. v. 17. "The fleſh luſteth againſt "the ſpirit, and the ſpirit againſt "the fleſh: And theſe are con- "trary the one to the other; ſo "that ye cannot do the things "that ye would." And that this contrariety of luſtings or deſires in the ſame mind, does not conſiſt in the perfect oppoſition of different and *ſucceſſive* affections to each other, appears from what the ſame apoſtle ſays of himſelf, Rom. vii. 21. "I find then a "law, that when I would do good, "evil is preſent with me." But while the affections are perfectly holy, evil is not at the ſame time preſent: Nor is the power of temptation in any meaſure felt. Were the exerciſes of holineſs and ſin, as taking place at different times in Chriſtians, both perfect

in their kind, we ſee not how the apoſtle could ſay with propriety, as ver. 19. "For the good that "I would I do not; but the evil "that I would not, that I do." We cannot be ſaid to do that we would not, when the whole heart is in what we do—Nor can we be ſaid not to do the good we would, when this good is perfectly choſen.

The holy ſcriptures repreſent the ſtruggle in Chriſtians from different and oppoſite principles or luſtings as a warfare between enemies. And yet it is clear, there is —there can be no ſtruggle or warfare of enemies, unleſs both are alive, and on the field, and exerting themſelves at the ſame time. To ſuppoſe the luſtings of the ſpirit, and of the fleſh, in Chriſtians, both perfect in kind, only exiſting at different times, would really give no eſſentially different idea of a warfare within the Chriſtian, than there was in Adam, by being firſt holy, then a ſinner. Nothing appears, on ſuppoſition that the moral imperfection of Chriſtians conſiſts in the *inconſtancy* of their holy exerciſes, but that they may live perfectly free from ſin, for as long a period as our firſt parents did—And then, too, live in the exerciſe of perfect wickedneſs, as long as they did, before they were renewed to holineſs. Yet the fall and recovery of our firſt parents is neither an example, nor a juſt repreſentation of the ſtruggle of oppoſite biaſſes in the hearts of Chriſtians.

6. The ſentiment under conſideration implies, both the doctrine of perfection in this life, and that of falling from grace. The doctrine of perfection, as held by its advocates, implies no certainty that a ſucceſſion of holy exerciſes ſhall be continued for any particular period: Nor, on the other hand, does the exerciſe of perfect wickedneſs in him who has fallen, forbid the hope, that the ſubject may again be renewed to repentance. Should it be objected, by the advocates for the impleaded hypotheſis, that their ſentiments do not admit that Chriſtians will ever fall from grace; becauſe they maintain, there are gracious covenant engagements, on God's part, that where love has once been implanted in the heart, though its exerciſes be followed by thoſe which are perfectly ſinful, it ſhall again revive and ſpring up:—This, however, would imply no other difference between them and thoſe who hold that Chriſtians may fall from grace, than that the former ſuppoſe a *certainty* that the ſubject will be renewed to repentance; but the latter do not. The falling away in both caſes, is materially and eſſentially the ſame, viz. a perſon's ceaſing to exerciſe the leaſt degree of love to God, and having nothing but wickedneſs in his heart, though he have once been brought to ſpiritual life—though he have heretofore felt the ſenſation of pure, divine love. What more than this is neceſſary to a real, effectual falling from grace, it may be difficult to apprehend. And if the holy ſcriptures decide, that one, who falls from grace, can never again be renewed to repentance; they equally decide, that a Chriſtian never is, at any period after his converſion, wholly without any degree of the love of God in his heart—never ſees the time, when his feelings and exerciſes are only thoſe of the unregenerate ſinner. This is aſſerted on the ground, that the covenant of grace aſcertains the final ſalvation of every one, who is brought to believe in Chriſt.

If it be that the phraſes uſed in the 4th and 5th verſes of the 6th Heb. are deſcriptive of the *Chriſtian*, the words immediately following fully decide that, if ſuch an one fall away, he cannot be renewed again to repentance. But if the expreſſions, being *enlightened, taſting the heavenly gift, made partakers of the Holy Ghoſt, taſting the good word of God, and the powers of the world to come*, are not deſcriptive of the *Chriſtian* character, and of *Chriſtian* experience, where ſhall we find any in the holy ſcriptures, which are? How manifeſt is it, that *being in darkneſs*, and being *in the light* are phraſes abundantly uſed, in ſcripture, to diſtinguiſh between the ſtate and character of the *unregenerate* and the *Chriſtian?* Accordingly, in this ſame Epiſtle, chap. 10. 32. the writer addreſſes the Hebrew Chriſtians, as thoſe who had been *enlightened*. Similar obſervations might be made on the other expreſſions juſt quoted. But the Apoſtle's own words ſeem to be deciſive in the caſe. He ſays, if *ſuch* fall away, it is impoſſible to renew them *again* unto repentance. This naturally ſuppoſes that thoſe, who had been the ſubjects of the influences and experiences before deſcribed, had *once* been renewed unto repentance:—Had not this been the caſe, there would have been a manifeſt impropriety in ſpeaking of their being *again* renewed. Having once been renewed, if they fell away, they never could be renewed again. Why does not this imply, ſhould the time ever come, when there is a total failure of love in the heart of a Chriſtian, and this followed by exerciſes of perfect, unmixed ſinfulneſs, that holy love will never *again* be begotten in his heart? To ſay that there is a divine eſtabliſhment, that holy exerciſes ſhall ſucceed ſuch as are wholly ſinful, in a heart, which has heretofore felt the power of divine grace and love, contradicts the aſſertion of the Apoſtle, that, if ſuch an one fall away, it is impoſſible to renew him to repentance.

Should it be ſaid, that the *falling away* ſpoken of by the Apoſtle, does not mean a ceſſation for a little, or a given time, of holy exerciſes, in the heart of the Chriſtian; but a *final* as well as a total apoſtacy from Chriſtianity; it may be replied, that ſuch a conſtruction renders the Apoſtle's aſſertion, both unmeaning and impertinent.—This would be to make him ſay that, one who *finally falls away, and never does repent*, is *never* renewed again to repentance—that it is impoſſible to renew a *final impenitent* to repentance.

Theſe obſervations may ſerve to ſhow, that the moral imperfection of Chriſtians does not conſiſt in the *inconſtancy* of their holy exerciſes.

We may inquire, in the next place, whether it be ſuppoſeable, there ſhould be *two entirely diſtinct and oppoſite exerciſes of will*, in the Chriſtian, at one and the ſame time, the one *perfectly holy*, and the other *totally ſinful*; and, that this ſhould conſtitute the moral imperfection of Chriſtians, in the preſent ſtate.

That there may be different, and even oppoſite exerciſes of will, in the ſame perſon, at *different times*, is readily admitted. But that there ſhould be exerciſes of will perfectly diſtinct from each other, and in perfect and direct oppoſition the one to the other *at the ſame time*, not only wants the evidence of experience, but is difficult even to be conceived. It is

one conſciouſneſs which perceives and feels every thing that takes place in *one and the ſame mind*, whether it be of the intellectual or voluntary kind. Whatever be the nature or quality of affections in any individual, they are the affections of one and the ſame will. *One conſciouſneſs* to every thing, which takes place in it, runs through the whole of each particular, diſtinct mind. Two perfectly diſtinct and oppoſite exerciſes of will at the ſame time, together with two diſtinct and ſeparate perceptions of conſciouſneſs of them, imply two minds as entirely diſtinct from each other, as thoſe of any two different perſons. What makes two perſons, but different trains of moral exerciſes, between which there is no mutual conſciouſneſs—mutual perception? It muſt be *two minds* in which are found exerciſes *at the ſame time*, and theſe of a nature perfectly oppoſite to each other, between which there is no *common conſciouſneſs*—no mutual perception. But if there be a *common conſciouſneſs*, a *mutual perception* running through all the exerciſes, which co-exiſt in the mind of an individual; there is no place left for ſuch a diſtinction between its different feelings and perceptions, as will warrant us to conſider, and treat of them, as affections, both *entirely oppoſite*, and *perfectly diſtinct* from each other. There may be *different qualities* in the preſent exerciſes of the will: But that two directly oppoſite exerciſes of one and the ſame will ſhould co-exiſt, and theſe, too, of a perfectly different nature; and, there be no blending, no mutual perception of feelings between them; is as inconceivable. as that *one mind* ſhould be *two*.

If it be that the moral imperfection of Chriſtians conſiſts, neither in the *inconſtancy* of their holy affections, nor in affections of *a perfectly diſtinct and oppoſite nature* exerciſed at the ſame time; it remains, that it muſt conſiſt in *moral imperfection in their holy exerciſes themſelves*—That the moſt holy affections they ever exerciſe, in this life, have in them ſome mixture of moral evil, of ſin. This is the ſame as to ſay, that perfect, unmixed benevolence is never felt by any one on this ſide the grave. Here we may juſtly appeal to the experience of Chriſtians; and, aſk if they *ever* feel to themſelves that they love the glorious God and Saviour *as much as they ought to*, and *with a perfect and ſinleſs love?* Or, whether they are ever conſcious of this perfect friendſhip and ſinleſs love, and *at the ſame time, the ſame moment* conſcious of *perfect, unmixed enmity againſt God?*

All the difficulty, it is apprehended, which attends the opinion, that the moral imperfection of Chriſtians conſiſts in the *morally imperfect nature* of their moſt holy affections, is, that it is hard to conceive there ſhould be *any love* to God, where he is not loved in the ſame perfection, as by the ſpirits of juſt men made perfect, i. e. with a ſtrength and fervor of love, which exhauſt the whole natural capacity for love.

But is it at all inconceivable that, an affection, which gives the divine character and glory a preference to ourſelves, and to any perſonal intereſt of our own, ſhould, yet, have ſome tincture, ſome remains of ſelfiſhneſs in it? Is there any inconſiſtency in ſuppoſing, that men may love God *more than themſelves*, and yet *not ſo much more* as they ought? Do we not often experience preferen-

ces, in our affections, which are, nevertheleſs, imperfect? Do we not often make choices, when, at the ſame time, ſome degree of reluctance is felt in chooſing? Are there never any drawbacks upon the enjoyment of what we have choſen? And, yet, would there be, if the choice were pure and unmixed, and, in proportion to the nature of the object, exhauſted the whole ſtrength of the elective faculty? When we have been angry with any one, do our affections proceed, in an inſtant, from the height of paſſion, to perfect cordiality and reconciliation? Or, have we the ſenſation, both of the height of paſſion, and perfect reconciliation, at the ſame time? Or yet further; do the height of paſſion, and perfect reconciliation take place by turns, and vibrate, 'till anger totally ſubſide? The experience we have in this, and in ſimilar caſes, muſt be the rule by which we judge.

As to the poſſibility, in the nature of things, of ſuch a mixture of affection, the following things may be obſerved, viz.

That there is no exerciſe of *will* without an *object*—That the objects toward which the will is exerciſed—*the ideas*, are often, even generally complex. That the mind is ſuſceptible of complex ideas, i. e. of a number and variety of ſimple ideas, at one and the ſame time, is ſufficiently evinced by experience. Several ideas, and thoſe of different kinds, coexiſt in the mind, and are perceived at once without any ſucceſſion. It is the province of the *will* to feel and act toward the objects preſented to the mind by the underſtanding. If differing objects are preſented at one and the ſame time, the affection toward theſe objects muſt be, either of a mixed nature according to the different qualities of the general object preſented to it; or, there muſt be as many ſucceſſive affections toward the general object, as there are different qualities in it. If there be not as great a mixture of perception in the affection toward the complex object preſented, as there is of different qualities in the object itſelf; it will follow, either that there muſt be as many ſucceſſive affections as there are different qualities in the object; or, there muſt be ſome qualities in the object perceived by the underſtanding, toward which the mind does not act at all, or feel any manner of affection. But if we admit that there are ſome objects exiſting in the underſtanding, toward which no affection of the will is exerciſed, we ſhall neither know where to ſtop, nor how many objects are preſented, toward which the moral part in us never acts. The objects preſented by the underſtanding, are of the nature of motives to action. And why any motives to action ſhould be preſented to the moral faculty, toward which the will never acts, either one way or the other, we are not able to comprehend.

To ſuppoſe there are as many different acts of will in ſucceſſion to each other, as there are different ſimple ideas in a complex object exiſting at one and the ſame time in the underſtanding, will imply, either that the will never acts toward ſome of the objects preſented by the underſtanding, or that the ſucceſſion of acts of the will are much, yea very much more rapid, than the ſucceſſion of ideas in the underſtanding. But why this ſhould be ſo, we know not; nor do we derive any evidence, from experience, of the fact. But if this be really the

caſe, there muſt either be two very different meaſures of time, or *time* is not conſtituted by the ſucceſſion of mental ideas and perceptions.

If time be conſtituted by the ſucceſſion of *intellectual ideas*, it will of courſe follow, that all the exerciſes there are of *affection* toward an object now exiſting in the underſtanding, however complex, and of whatever different qualities, are ſimultaneous; and, conſequently, not ſucceſſive. Should we ſuppoſe the ſucceſſions of affection to be more rapid than thoſe of intellectual ideas, time muſt be meaſured very differently by one train of theſe ſucceſſions, from that of the other; or, the will muſt never act toward ſome of the objects preſented by the underſtanding.

It remains, therefore, if the ideas exiſting in the underſtanding are ever complex,—if the objects preſented to the faculty of the will be of different qualities, that they are felt, and the will acts *towards them all* at once, and without ſucceſſive acts and exerciſes. And if this be ſo, the affection muſt of neceſſity be of a mixed nature, according as the ſeveral ſimples preſented to it in the complex object, are ſuited to the taſte, or otherwiſe.

This, it is apprehended is agreeable to conſtant, daily experience. We often have objects preſented, which pleaſe on ſome accounts, and not on others. Yea, we rarely, if ever, find an object, which we chooſe with ſo perfect a reliſh and approbation of the will, as to be ſenſible of no drawbacks upon the affection, from ſome quality in the object, or in the relation or terms on which it muſt be choſen, not altogether reliſhed.

That ſome idea of the ſupreme God may co-exiſt with ideas of our own perſonal intereſt, is evident from the ſenſible oppoſition of heart many times felt to the character and government of God. And if affections may conſiſt of different feelings, in proportion to the different qualities of the object preſented to the mind, as has been already ſhown; it is manifeſt, there is no natural inconſiſtency in ſuppoſing the heart to conſent to the ſupremacy of God, without a perfect willingneſs, at the ſame time, to come ſo low, and be ſo low as is ſuitable for the ſinner. What difficulty can there be in the ſuppoſition, that the holy God ſhould be truly loved, and yet the affection not *perfectly* reliſh that high ſupremacy of the Deity, which with infinite reaſon he claims; and, that perfect ſelf-abaſement, which he requires of the ſinner? If ideas of the glorious God may co-exiſt with thoſe of our own perſonal intereſt, there can be no abſurdity in ſuppoſing that, without *perfect diſintereſtedneſs*, the heart ſhould *prefer* the glory of God.

If theſe obſervations be juſt, it may appear, that the moral imperfection of Chriſtians conſiſts, not in the *inconſtancy* of their holy exerciſes—nor yet, in the exerciſe of affections *of a perfectly diſtinct and oppoſite nature at the ſame time*—but in the *moral, ſinful imperfection of the beſt affections* ever found in them on this ſide the grave.

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

A brief account of the revival of religion now prevailing in Yale-College, New-Haven, communicated to the Editors by one of the Inſtructors of the College.

VARIOUS reports have been circulated, in ſeveral parts of the country, concerning the attention to religion which for a ſhort time paſt, has prevailed among the ſtudents of Yale-College. Some perſons have expreſſed a wiſh, that a correct account of this ſubject might be communicated to the public, that thoſe, who are intereſted in the proſperity of religion, might be able to know on what they might ſafely rely. To ſuch perſons the following ſummary will, probably, afford ſome ſatisfaction.

In the beginning of March one of the ſtudents was admitted into the collegiate church; another was admitted the following month. At this time it was not publicly known, although it was true, that a few others had become particularly attentive to divine things. Six more were received into the church, in the month of May, and, before their admiſſion, a ſmall number of others began to be uncommonly ſerious. About this time the ſame diſpoſition appeared rapidly to extend itſelf, ſo that before the vacation, which began on the 12th of May, not leſs than fifty of the ſtudents exhibited a new and very ſolemn ſenſe of the importance of ſalvation.

On their return, after vacation, the ſame character ſtill predominated, and, hitherto, not an individual has appeared to loſe the intereſt which he had profeſſed to feel in religion. The only change which has been perceived, has been that in which good men will rejoice. The determination to leave all, and follow Chriſt, has, it is believed, become ſtronger and more ſettled. The number, alſo, has been conſiderably enlarged—upwards of eighty appear now to be deeply intereſted in their ſalvation.

One of the youths, who, from peculiar cauſes, was very deeply diſtreſſed, became the ſubject of ſtrong and dangerous temptations, which, however, it is hoped, have terminated in well grounded conſolation and peace. Nothing is known to have happened, in any other inſtance, which would give pain to a wiſe and good man, nothing enthuſiaſtic, nothing ſuperſtitious, nothing gloomy, moroſe, or violent. All thoſe, who have been thus affected, have plainly improved in their diſpoſition, and in their conduct.

During the progreſs of the year, the ſtudents have generally been, at leaſt, as diligent, orderly, and decorous, ſo far as is remembered, as at any former period. But thoſe who have been referred to in this account, have become more attentive to their duty, more modeſt, more reſpectful to their inſtructors, and more affectionate to each other. A diſtinguiſhable ſerenity and pleaſantneſs of diſpoſition appears to pervade them generally.

With reſpect to religion, all of them are greatly deſirous to be taught, but none to aſſume the office of teaching. No ſpirit of ſelf ſufficiency, no inclination to diſtribute cenſures, no appearance of arrogance, no flights of a wild imagination, have hitherto been diſcovered. The lofty-minded have become humble, the light-minded ſober, the thoughtleſs ſolemn, and the vicious regular and uncenſurable. The doctrines of grace appear almoſt inſtinctively to be acknowledged by all, without a doubt, as the true doctrines of the goſpel—the doctrines according to which they hope to be ſaved.

The influence of this ſpirit, on their companions, has been viſible

and not unimportant. At firſt a very ſmall number of them diſcovered an inclination to oppoſe the progreſs of what they then ſtyled enthuſiaſm. The oppoſition has, however ceaſed, and there are very few, who are not more ſolemn, and in whom a greater propriety of conduct is not clearly diſcernible.

On the whole, the ſtate of Yale-College is, in the view of the *Inſtructors*, more pleaſing and deſirable than at any former period within their knowledge.

Yale-College, June 15th, 1802.

The Report of the Truſtees of the Miſſionary Society of Connecticut, to ſaid Society, convened at Norwalk, the third Tueſday of June, 1802.

WHILE we congratulate you, that, through the good hand of God upon you, you are again allowed to meet in General Aſſociation, not only to deliberate on the important intereſts of theſe Churches, but as the Miſſionary Society of this ſtate, to employ your counſels, and renew your exertions for the furtherance of the goſpel, in the new ſettlements and among the heathen; we, having through the ſame merciful hand, continued to this time, and having brought our proceedings to another annual termination, beg leave to preſent you with our report of them, and with ſuch papers as may be neceſſary for their illuſtration.

As the general concerns of the miſſionary inſtitution are committed to the management of the Truſtees, we eſteem ourſelves under a high reſponſibility for our conduct, to him to whoſe kingdom they more immediately relate, and to the Miſſionary Society whoſe agents we are. To them we have thought it our duty, a duty which we have cheerfully performed, annually to make a particular ſtatement of the conduct and ſucceſs of their miſſionaries, of the ſtate of their funds, and of all our proceedings.

We are exceedingly happy not only in the abundant labors of our miſſionaries,—in their fidelity and ſucceſs,—and in the divine ſmiles on our miſſionary inſtitution, but in that harmony and brotherly affection which have ſubſiſted among ourſelves: That we have ſeen eye to eye, and have proceeded in all our tranſactions with the moſt perfect unanimity. We perſuade ourſelves that it is an omen for good, and that our proceedings will meet the approbation of our conſtituents and of our judge.

That the divine ſmiles have ſo remarkably attended the miſſionary inſtitution, and that they ſtill attend it, in the liberality of our good people,—in the increaſe of our funds, in the ſucceſs of our miſſionaries, in the approbation of our legiſlature, and in the general increaſe and ſpread of the miſſionary ſpirit, challenges our particular notice, and our grateful acknowledgments to him who performeth all things for his people. Whatever ſucceſs has attended the miſſionaries, or any meaſures we have adopted we aſſume nothing to ourſelves, but aſcribe to him all the ſucceſs and glory. When he has a good work to effect, he raiſes up the inſtruments, provides the means to be employed, and gives the ſucceſs. To him therefore belongs all the glory.

The narrative we have lately publiſhed, a copy of which is herewith tranſmitted to each member of the Miſſionary Society, contains a general ſtatement of

our proceedings, of miſſionary labors, and the ſtate of our funds to the cloſe of the year 1801.

More miſſionaries have been employed, and more miſſionary labors performed than in any preceding year. Fourteen miſſionaries are particularly named in the narrative, as having been employed in the courſe of the year, for a longer or a ſhorter term. Six of thoſe miſſionaries, viz. the Rev. Mr. *Williſton*, Mr. *Jerome*, Mr. *Porter*, Mr. *May*, the Rev. Mr. *Higgins*, and Mr. *Woodward*, have all been employed in preaching to the new ſettlements in the county of Luzerne in Pennſylvania, and in the weſtern counties in the ſtate of New-York.—Their particular tours and labors are ſo fully related in the narrative, that little more is neceſſary to be obſerved reſpecting them. Mr. *Williſton* at preſent continues one half of his time in the ſervice of the Society. He is very uſeful in the ſhort circuits which he makes in the counties of Otſego, Onondaga, Cayuga, Chenango, Tioga, and Steuben in the ſtate of New-York, and in the county of Luzerne in the ſtate of Pennſylvania.

Mr. *Buſhnell*, after ſpending eleven months in the weſtern counties of New-York, returned to Connecticut in January 1801. During the whole term of his miſſionary tour, he preached not leſs than five ſermons a week, attended nearly ninety public conferences, beſides performing other miſſionary labors. Soon after his return, he was re-appointed to the miſſionary ſervice. It was expected he would ſpend a few weeks in the vacant ſettlements in the ſtate of Vermont, and that he would then viſit the weſtern counties in the ſtate of New-York; but on the account of an uncommon attention among the people in Vermont to whom he preached, he obtained liberty to continue there, ſo long as there ſhould be an extraordinary call for his labors there. He conſequently ſpent about eleven months in the northern counties of that ſtate, and returned to Connecticut in January laſt. The Truſtees have ſince reappointed him a miſſionary during pleaſure, and directed him to reviſit all the churches and places where he hath formerly preached, to confirm the brethren, to adviſe the churches, to compoſe difficulties where any have ariſen, and to perform all thoſe miniſterial ſervices which ſhall be neceſſary for the furtherance of the goſpel in the places which he ſhall reviſit.

Excluſive of the labors of Mr. *Williſton* and Mr. *Woodward*, the gentlemen who have been in the weſtern counties of New-York, and in the county of Luzerne in Pennſylvania, have preached more than 600 ſermons, beſides attending numerous conferences, forming churches, baptizing hundreds of perſons, and often adminiſtering the holy communion.

Mr. *James W. Woodward* ſpent four months on a miſſion to Black River, and has been ſince reappointed to labor in the ſame place. Hence it appears that our miſſionaries, in the ſtates of New-York and Pennſylvania, during the term of their ſeveral miſſions, have performed ſervices equal to about ſix years of miniſterial labor.

Excluſive of eleven months labors of Mr. *Buſhnell* in Vermont, Meſſrs. *Huntington*, *Hallock*, *Swift* and *Morgan* have preached between three and four hundred ſermons, during the paſt and preſent year, beſides the performance of other miſſionary labors. It

appears that more than three years of ordinary miniſterial labor have been employed in that quarter ſince our laſt report.

The Rev. *Alexander Gillet* has lately entered on a miſſion to the northen part of Vermont for the term of four months.

Mr. *Badger* and Mr. *Chapman* are performing miſſionary labors at New-Connecticut; but we have received no recent accounts from them. We conſider the furniſhing the inhabitants of that territory with the beſt miniſterial inſtruction as a matter of the firſt importance, and ſhall, by no means, loſe ſight of ſo intereſting an object.

The laſt accounts from Mr. *Bacon* our Indian miſſionary, are flattering. He expects to proceed ſoon to the river Miami, about 70 miles from Detroit, where is a large body of Indians who ſpeak the Chippeway language, and to open to them the deſigns and views of the Miſſionary Society and of their Truſtees, and begin the communication of the goſpel to them. It appears by a letter which we have lately received from him, that he has a proſpect of obtaining a good interpreter upon reaſonable terms, and that the Indians are diſpoſed to give him a favorable reception. Some of them have expreſſed a ſtrong deſire to be inſtructed in the art of huſbandry, and intimated that if Mr. *Bacon* could inſtruct them in that, ſuch numbers of their Indians would collect about him as that his hands will be filled with more than he can do. The Chippeways are ſettled on the lakes Michigan, Huron, and Superior, and are ſcattered over extenſive regions about thoſe lakes. The Wyandots, Twitwees, Miamis, Ottowas, and other tribes are ſettled within the ſame territory, or border upon it. They generally if not univerſally ſpeak the ſame language. The introduction of a miſſionary, well verſed in the Chippeway language, as we hope Mr. *Bacon* ſoon will be, may happily lead the way to the ſpread of civilization and the goſpel through a moſt extenſive country. The Truſtees earneſtly wiſh to be a means in the hands of Providence of ſuch immenſe good to large numbers of their periſhing fellow men. While we pray for wiſdom and the ſucceſs of the miſſion, we aſk the prayers of the Society, and of all the friends of Zion for us, that we may have light and prudence happily to conduct the miſſionary buſineſs, and that it may be crowned with diſtinguiſhed ſucceſs. And we pray it may be no leſs ſucceſsful among our brethren of the American foreſts than among ourſelves.

The public contributions in May laſt, we are happy to obſerve, have been more liberal than any of the preceding. In addition to theſe, many private donations have been made to the Society, two of which amounted to 100 dollars each. This affords us an ample evidence of the approbation of our benevolent people, and preſents us with a pleaſing proſpect, that their hearts and hands will be opened in future to the calls of Providence whatever they ſhall be.

The Truſtees at a late meeting, reſolved, that for the current year, two miſſionaries be employed in New-Connecticut:—That the Rev. *Jedidiah Buſhnell* itinerate as a miſſionary through the year, in the weſtern counties of New-York and the northern counties of Vermont:—That the Rev. *Seth Williſton* continue to labor as a

miſſionary, ſuch a part of the time as he ſhall not be employed to preach to the people at Liſle; and that he viſit ſuch places in the weſtern counties of New-York as the Truſtees, or in their receſs the committee of miſſions ſhall direct: —That Mr. *James W. Woodward* continue in the Black River country, unleſs otherwiſe directed by the Truſtees or the committee of miſſions, for the term of four months:—That a permanent miſſionary be appointed to itinerate in the ſouthern range of counties, in the weſtern part of New-York ſtate, and the northern counties of Pennſylvania, to enter on his miſſion the firſt of September next: —That a permanent miſſionary be employed to labor in the northern counties of Vermont:—That one miſſionary be ſent for the term of four months to the northern part of New-York, weſt of lake Champlain:—That one miſſionary be employed for four months to go up Connecticut river to the northern boundary line of the United States, and viſit the vacant ſettlements on both ſides of the river, within a convenient diſtance:—and that one other miſſionary be employed for the term of ſix months, to labor in ſuch places as the Truſtees, or in their receſs the committee of miſſions ſhall direct.

The Truſtees have alſo appropriated 200 dollars for the purchaſe of religious books, to be diſtributed among the inhabitants of the new ſettlements; 100 dollars of which to be taken up in the Connecticut Evangelical Magazine, the reſidue to be applied to the purchaſe and diſtribution of ſuch books as the Committee of miſſions ſhall think beſt.

The funds of the Society, through the ſmiles of Providence, and the liberality of good people, are ſo increaſed that the Truſtees are of the opinion that application ſhould be made to the legiſlature of the ſtate, to form a corporate body, with power to receive and hold money, lands, books or whatever ſhall be given to promote the deſigns of the miſſionary inſtitution; and by their vote they have referred the matter to your wiſe deliberation. The Rev. *Nathan Strong*, D. D. has been appointed to wait on you with ſaid vote, to explain the views of the Truſtees, and to tranſact whatever may be neceſſary relative to the buſineſs.

By the correſpondence we have opened with the Miſſionary Society of London, and Societies of the ſame kind in America as well as Europe, we are happy to find, that the miſſionary ſpirit and exertions are increaſing and ſpreading in both countries; that new and important ſocieties are forming for the propagation of the goſpel, and that Chriſtians of almoſt every proteſtant denomination are, in an uncommon manner, contributing their money, employing their time and talents for the enlargement of the Redeemer's kingdom; and that Chriſtians of different nations and denominations are felicitating one another on the happy appearances, and mutually ſtimulating each other to the glorious work.

The London Miſſionary Society, with great zeal and energy, are proſecuting their benevolent deſigns of extending the goſpel to the four quarters of the earth. They have ſent a large number of miſſionaries, the laſt year, to the iſlands in the South Sea; and their proſpects, with reſpect to the propagation of Chriſtianity in thoſe iſlands, are as flattering as can reaſonably be expected. They

are increaſing their miſſionaries at the Cape of Good Hope, and the blind and ſtupid Hottentots are flocking to the ſtandard of their Saviour. In Auguſt 1800, the Society had 1900 of them under their tuition; and ſince that time the number has increaſed. Engliſh and Dutch miſſionaries are employing their moſt vigorous and perſevering exertions for the evangelizing of this moſt ignorant and ſtupid people. Beſides theſe the Moravians have miſſionaries at the Cape, which have been very ſucceſsful.

The London ſociety have ſent miſſionaries to Africa, to the Eaſt-Indies, to Canada, and Newfoundland. New miſſionary ſocieties are forming. In Great-Britain, the church of England have engaged in the miſſionary buſineſs, and are forming a ſociety for that purpoſe. In New-England, a very important ſociety has been recently formed in the county of Hampſhire in Maſſachuſetts; of which his Excellency Governor STRONG, is Preſident. The ſubſcriptions which have been made for its ſupport have been liberal and extraordinary. From the worthy characters of the gentlemen appointed Truſtees of the ſociety, and the funds which have been obtained, there is good reaſon to expect that the ſociety will do much for the advancement of the Redeemers's kingdom in the new ſettlements, and among the aboriginal natives of this continent.

The New-York Miſſionary Society have ſome intereſting and flattering accounts from their miſſionaries, which have been ſent to the American heathen; and that ſociety, as well as the Moravians, are forming new miſſions among them.

From our letters of correſpondence and Magazines which we have received, it appears that religion and the miſſionary ſpirit have been revived in Scotland, Ireland, Denmark, and Norway; and that there is an appearance of the ſame ſpirit in Holland and Germany. We alſo learn that the London Society are printing a large edition of the New Teſtament in the French language, with a preliminary work on the evidences of Chriſtianity, to be ſpread as ſoon and as extenſively as may be in Belgium and France: —That the Baptiſt miſſionaries in the Eaſt-Indies had nearly completed a publication of the ſcriptures in the Bengalic language: And that a copious edition of them in Arabic is contemplated in England, and alſo a tranſlation of them into the Chineſe language that they may be publiſhed in the ſame. Never, perhaps, ſince the apoſtolic age, has there been among Chriſtians ſo general a zeal, ſuch ſpirited and general exertions to advance the kingdom of Jeſus, and to bring all nations to the acknowledgment of the truth as it is in him. While we contemplate theſe great and pleaſing events, and that it is God who turneth the hearts of men as the rivers of water are turned, and that it is his ſpirit only which forms them to prefer Jeruſalem to their chief joy, may we not conclude that he is about to do ſomething important and ſignal for his church? Will he not ariſe and have mercy upon Zion? Is not the time to favor her, yea, the ſet time come? When his ſervants take pleaſure in her ſtones, and favor the duſt thereof? While in theſe proſpects we are animated and filled with joy, we felicitate you in the ſame views, and doubt not but our animation and joy will be mutual.

How precious and animating are the divine promiſes, the concurrence, prayers and exertions of many thouſands of good people? How happy muſt you be in your inſtitution, and in its extenſive and beneficial effects? What can be more pleaſing than to be inſtrumental of preaching the goſpel, forming churches, adminiſtering ſacraments, and of ſpreading the ſweet ſavor of Chriſt's name through the extenſive regions of our new ſettlements? Than of preaching the goſpel to the inhabitants of a new and extenſive government, and of forming their ſentiments, habits and morals? Of what immenſe ſervice may this be to thouſands of individuals, to families, and to ſociety at large? What attempt can be more honorable than that of civilizing and chriſtianizing the heathen? Of being co-workers with God, and all the worthies of his kingdom, in an employment ſo divine? What proſpect can be ſo pleaſing as that of being inſtrumental of gathering the nations unto Shiloh, of reviving them with the hope of eternal life, and of meeting thouſands of them in the father's houſe, of whoſe ſalvation we have been inſtrumental? How will this brighten our crown and augment our joys forever, in the preſence of God and of all our holy brethren? May you, Reverend Gentlemen, ſhare a diſtinguiſhed part in this honor and joy! May the good people of this ſtate, animated by theſe proſpects, and feeling the weight of the motives which preſent themſelves to their conſideration, by their abundant prayers, liberality, and exertions to advance the Saviour's kingdom, more and more prepare themſelves, to ſhare amply with you in the ſame immortal dignities and joys!

We are not laboring in vain. The cauſe in which we are embarked is not one which ſhall fail. Neither earth nor hell ſhall prevail againſt it. For the Lord ſhall comfort Zion; he will comfort all her waſte places, and he will make her wilderneſs like Eden, and her deſart like the garden of the Lord: Joy and gladneſs ſhall be found therein, thankſgiving and the voice of melody. For though the viſion be yet for an appointed time, at the end it ſhall ſpeak and not lie: though it tarry, wait for it, becauſe it will ſurely come, it will not tarry. Amen.

In the name of the Board of Truſtees,

ABEL FLINT, *Secretary.*

Hartford, June 9th 1802.

Note. At the late Meeting of the Miſſionary Society of Connecticut, the following perſons were choſen Truſtees of the Society for the year enſuing, viz. His Honor JOHN TREADWELL, the Hon. ROGER NEWBERRY, the Hon. AARON AUSTIN, the Hon. JONATHAN BRACE, the Hon. JOHN DAVENPORT, JEDIDIAH HUNTINGTON, Eſqrs. the Rev. *Nathan Williams*, D. D. the Rev. *Benjamin Trumbull*, D. D. the Rev. *Levi Hart*, D. D. the Rev. *Cyprian Strong*, the Rev. *Nathan Strong*, D. D. and the Rev. *Nathan Perkins*, D. D.

ANDREW KINGSBURY, Eſq. is re-elected Treaſurer, and JOHN PORTER, Eſq. Auditor of the Society. The time of the ſtated, annual meeting of the Truſtees is the firſt Wedneſday of September.

QUESTIONS.

MESS'RS EDITORS,

AN explanation of John xii. 31, is requeſted, in a conſiſtency with John iii. 17; and

with the daily obſervation that ſin and ſatan have ſtill power and dominion in this world, according to Eph. ii. 2.

An explanation, alſo, of Revelation xvi. 12, 13, 14. will be very agreeable to many of your readers.

Religious Intelligence.

Extract of a letter from a Gentleman in Philadelphia to his correſpondent in Hartford, dated June 3, 1802.

"ON Tueſday laſt, the General Aſſembly of our Church adjourned, after a ſeſſion of thirteen days, during which term great and good things were related concerning Zion. This meeting of the Aſſembly I find has been looked up to by many profeſſors with an anxious eye, and I believe their expectations have been realized. There were no commiſſioners preſent from Kentucky, but letters were received from them, ſtating that ſuch was the ſtate of matters with them, as to render it abſolutely neceſſary for every man among them to be at his poſt. There were two Clergymen preſent, one from North and the other from South-Carolina, who gave the moſt heart-affecting ſtatement of matters with them. They ſeemed bowed to the duſt when they ſpoke of the goodneſs of God to their country in the courſe of one year. They related many circumſtances corroborating what you may have ſeen in print, reſpecting the uncommon emotions of body and mind which many are affected with. They declared it might be to many myſterious, as it was to them previous to their being called to engage in the exerciſes, but there was now with them no doubt but that God was in it all."

"The Lord's ſupper was adminiſtered here the Sabbath of the Aſſembly, when 68 perſons were admitted into the ſeveral Churches in the city; and the attention to religion among us is increaſing."

Extract of a letter from a gentleman in Exeter, New-Hampſhire.

"WE have had ſeveral lately become ſerious. Two were admitted to our communion laſt Sabbath. One of which was baptized being I ſhould think 60 years old. Religion appears to be ſlowly progreſſing among us—one after another is ſeriouſly impreſſed and hopefully wrought upon by the divine ſpirit. O that we might have a general effuſion of the ſpirit's influence among us! Two men of this town have lately died, who were deiſts while in health, but as ſoon as ſick they were full of diſtreſs for their ſouls; they prayed almoſt all the time, and deſired others to pray for them. One died ſometime before the other was taken ſick. His language was, "O for an intereſt in Chriſt—I would give the univerſe for an intereſt in Chriſt!"—The other while ſick ſaid to a friend, "I have been pouring out my ſoul before God all the time I could get in my ſickneſs, and now I hope he has heard me."—At another time, after expreſſing his deep repentance for ſin, he ſaid, "I want nothing, ſir, in heaven or earth but God—I want God."

Theſe acknowledgments and

this repentance of dying infidels has appeared to affect many, and bring them to ſerious thoughts."

In another letter dated 27th April he writes thus, "The Lord is doing great things for us in this place.—The ſerioufneſs which I mentioned before, continues and encreaſes. We have been long in a very dull, careleſs and ſtupid ſtate, and there appeared to be but little vital religion among us. There were indeed but few profeſſors, and thoſe were, almoſt all of them, old people who were dropping off one after another. The ways of our Zion were mourning. But it has pleaſed God to awaken an attention to hearing the word—We ſee an alteration in the face of the congregation at large. It is our hope that ſeveral have been brought to the foot of the croſs and to a knowledge of the truth as it is in Jeſus—Others appear to be under deep convictions of the evil and guilt of ſin. In this place there are weekly two conferences and a lecture. They are crouded—Though ſome diſlike and ſpeak againſt them, the number of perſons who encourage and attend them encreaſes.

There has been a ſpecial attention to religion in ſome of our neighboring towns. Many have been added to the churches.—I began to fear that we ſhould be paſſed by and that the rains and dews of divine grace would not fall on us—But I feel greatly encouraged by what God is doing for us—Pray for us."

ORDINATIONS.

ON Wedneſday the 26th of May, the Rev. *Daniel Parker* was ordained over the church of Chriſt in the ſociety of Ellſworth, in Sharon.—The Rev. *Jeremiah Hallock* of Weſt-Simſbury made the introductory prayer—The Rev. *Archibald Baſſet* of Wincheſter preached the ſermon from 2 Cor. iv. 5.—The Rev. *Joel Bordwell* of Kent made the conſecrating prayer—The Rev. *Cotton M. Smith* of Sharon gave the charge—The Rev. *Joſeph W. Croſſman* of Saliſbury gave the right hand of fellowſhip—And the Rev. *Solomon Morgan* of Canaan made the concluding prayer.

On Wedneſday the 9th June, the Rev. *Evan Johns* was inſtalled to the paſtoral care of the Church and Society of Worthington, in the town of Berlin. The Rev. *Abel Flint* made the introductory prayer; the Rev. *John Smalley*, D. D. preached the ſermon from 1 Corinth. i. 21; the Rev. *Nathan Perkins*, D. D. made the inſtalling prayer; the Rev. *Enoch Huntington*, gave the charge; the Rev. *Benoni Upſon* gave the Right Hand of Fellowſhip; and the Rev. *Calvin Chapin* made the concluding prayer.

POETRY.

COMMUNICATED AS ORIGINAL.

The New Birth.

1. AWAK'd by Sinai's awful ſound,
My ſoul in guilt & thrall I found,
And knew not where to go:
O'erwhelm'd with ſin, with anguiſh ſlain,
The ſinner muſt be born again,
Or ſink to endleſs woe.

2. Amaz'd I ſtood, but could not tell,
Which way to ſhun the gates of hell,
For death and hell drew near;
I ſtrove indeed, but ſtrove in vain,
The ſinner muſt be born again,
Still ſounded in mine ear.

3. When to the law I trembling fled,
It pour'd its curſes on my head,
I no relief could find;

This fearful truth renew'd my pain,
The ſinner muſt be born again,
And whelm'd my tortur'd mind.

4. Again did Sinai's thunders roll,
And guilt lay heavy on my ſoul,
A vaſt, unwieldy load;
Alas! I read, and ſaw it plain,
The ſinner muſt be born again,
Or drink the wrath of God.

5. The ſaints I heard with rapture tell,
How Jeſus conquer'd death and hell,
And broke the fowler's ſnare;
Yet when I found this truth remain,
The ſinner muſt be born again,
I ſunk in deep deſpair.

6. But while I thus in anguiſh lay,
Jeſus of Nazareth paſt that way,
And felt his pity move;
The ſinner by his juſtice ſlain,
Now by his grace is born again,
And ſings redeeming love.

7. To heaven the joyful tidings flew,
The angels tun'd their harps anew,
And loftier notes did raiſe;
All hail the Lamb, who once was ſlain;
Unnumber'd millions born again
Will ſhout thine endleſs praiſe.

A Sacramental Hymn.

1. O HOW delightful 'tis to meet,
Around the ſacramental board;
While light and comfort, pure and ſweet,
Deſcend from our aſcended Lord.

2. Our boſoms feaſt on heavenly love,
And tears of ſweet repentance flow,
While all our thoughts are fixt above,
Our wiſhes wean'd from all below,

3. With ſoften'd hearts, and melting eyes,
We ſee the ſacred table ſpread,
And all our grateful paſſions riſe,
To Chriſt, our dear exalted head.

4. By faith we ſee his body broke,
The holy crimſon torrent flow:
Behold him bow beneath the ſtroke,
To ſave our ſouls from endleſs woe.

5. Softly as gentle dew diſtils
The influence of the heavenly Dove;
And oft the trembling boſom fills,
With holy peace, and joy, and love.

6. Here Lord we bathe our guilty ſouls,
In thy pure ſin-atoning blood,
While free ſalvation, ſweetly rolls,
Along the precious balmy flood.

6. Here Lord, our livelieſt thanks we pay,
And faſt in holy friendſhip join,
United give our ſouls away,
And vow to be forever thine.

CORNELIUS.

A prayer for Divine Grace.

1. OH God, forever good and kind,
Among thy ſaints, I long to find,
A lowly ſeat, a humble place,
And feel the power of ſovereign grace.

2. This fading world has loſt its charms,
Fain would I fly to Jeſus' arms;
In him alone I hope to find,
An ample portion for the mind.

3. I hate the ſinner's guilty joys,
His ſenſual mirth, his empty toys;
Oh God of mercy, kindly grant,
The holy joy and peace I want.

4. Should this petition be deny'd,
I'll taſte no other joy beſide;
A ſuppliant low, before thy face,
I'll periſh, ſeeking for thy grace.

CORNELIUS.

Donations to the Miſſionary Society of Connecticut.

	D.	C.
From a friend to miſſions in Hebron,	1	
A Stranger,	5	70
Rev. George Colton,	30	
A friend to miſſions,	1	50
Solomon Goodale, Vermont, appropriated to Indian Miſſions,	100	